Note to the reader:

I have excluded the Greek text from this English translation. I have extracted only the Latin text for translation in order to expedite it's compilation. Page numbers may seem to be chaotically placed, however, they are linear and reflect where the Latin translation would appear in the actual book if you are following via:

https://archive.org/details/bib_fict_1970352/page/3/mode/1up

I hope this shores up any potential confusion.

~ Saxon

SANCHUNIATHON'S HISTORY OF PHOENICIA

NINE BOOKS

TRANSLATED INTO GREEK BY PHILO OF BYBLUS,

PUBLISHED WITH A LATIN VERSION

BREMEN 1837.

FROM THE PRESS OF CAROLUS SCHÜNEMANN.

Preface.

In the previous year, I published certain excerpts from the commentaries that Sanchuniatho composed in the Phoenician vernacular concerning historical events, which Philo later translated into Greek. The most learned men, both publicly and privately, endeavored to demonstrate that the text I had presented was indeed the genuine and authentic work of that ancient author. Among the key contributors to this effort was the highly distinguished Grotefend, an expert in these matters, whose work greatly advanced the understanding of the text. He interpreted those passages that had eluded me in a subtle and refined manner, and explained, with great clarity, many aspects of the work that initially seemed almost incredible, showing through well-chosen witnesses—writers to whom credit is rightly given—that these elements did not stray from the truth.

It is for this reason that, when someone later, with little evidence, dared to call into question the truth of the work, I do not believe it was done because the book was thought to be adulterated. Rather, it seems to me that this was done in order to spur me, like a kind of prod, to publish the work as soon as possible. This was, however, unnecessary, as I had already been engaged in preparing the work for publication.

If this edition appears somewhat longer than expected, you may attribute this to the scarcity of Greek type, which, even to the point where Greek letters were running out, required me to add a Latin version.

Thus, Sanchuniatho himself has now been published, leaving it to the judgment of the honest reader to decide whether the work is the product of those most ancient times or of later, more recent generations. Indeed, the arguments I presented in defense of the work are not to be repeated, so as not to appear as though I have wasted effort and oil.

Moreover, do not judge such works based on their departure from

the rhetorical style of earlier Greek times, but rather by the very nature of the writing and the overall character of the work.

Bremen, 1837.
F. Wagenfeld.

THE NINE BOOKS OF THE HISTORY OF SANCHUNIATHON

Preface of Philo

It is fitting for all men to know the deeds and marvelous actions of their ancestors, so that these might provide examples worthy of imitation for citizens, to benefit the state, and make those entrusted with the care of cities more modest, virtuous, and just, as well as to punish those kings who, as the poet says, overthrow unjust opinions and always exact punishment. For this reason, Adonilibnas, the king of Byblos, when he wanted to learn both divine and human affairs, and found only a few experts in human matters, but none who could deliver the divine affairs without corruption, commanded that ancient writings be brought forward, which Sanchuniathon, the scribe, was ordered to read through and extract.

Thus, Sanchuniathon, a man greatly learned and having dedicated himself to the study of many subjects, and who strongly desired to know the history of all nations from the very beginning of the

world's creation, applied great diligence in researching the books of Taautus, understanding that he was the first to have discovered letters and been the author of written records. This man, he learned, had been initiated by the one whom the Egyptians called Thoyth, the Alexandrians called Thoth, and the Greeks identified as Mercury.

But those who most recently engaged in the discussion of sacred matters, having immediately rejected the truth of what had been done at the very beginning, devised certain allegories and fables, and with matters pertaining to the nature of the universe, constructed a connection with fabricated affinities, instituting mysteries veiled in dense darkness, so that no one could easily behold the truth of what had actually occurred.

However, when he fell upon certain secret volumes of the Ammuneans, which had been brought forth from the innermost sanctuaries of temples, where they had previously lain hidden, and since they were not easily available, he sought the opinion of all through diligent meditation. Having achieved a joyful conclusion to the labor he had undertaken, and seeing that the fables and allegories that met him at the very threshold could be lifted from the middle, he brought his work to maturity.

This continued until those priests who came after him desired once again to conceal the same and return to the old fables, from which the mystical sense emerged—something that had never before occupied the minds of the Greeks.

These things were discovered by us when we were strongly compelled by a desire to learn about the history of the Phoenicians. After we had eagerly searched through a vast forest of books and records, we did not, however, rely on the Greek version, because we found it to be filled more with great

dissension of minds and a spirit of contention, rather than the pursuit of truth. For the Greeks, as is well known, despise the barbarians and speak with great insolence about matters concerning foreign nations, especially those peoples who dwell towards the East.

However, in regard to the faith to be placed in those writings, we were led to further investigation by the discord among Greek writers, which prompted us to diligently and carefully elaborate on three volumes, titled On the Incredible History. The Greeks, in fact, tell of certain things...

There are men whose very names have not even been preserved among the Phoenicians—neither Agenor among the Sidonians, nor Balantus among the Byblians, whom the poets say defeated Byblos, a city by the sea, and the flourishing Sidon. This shows that the history of the Phoenicians has been widely distorted, with a great part of it completely fabricated, due to the ancient enmity between the Greeks and the Asians. Therefore, in order for the Greeks to be able to distinguish what is true from what is false, it seemed to me appropriate to translate Sanchuniathon's account into Greek.

Now, in order for the following events to be understood with greater clarity and distinction, it is necessary for us to establish this foremost: that the earliest barbarians, especially the Phoenicians and the Egyptians, from whom all other peoples subsequently received this custom, considered as the greatest gods all those who discovered things necessary for life and who conferred some benefit to humankind. Indeed, because they believed they were the authors of many blessings, they honored them with divine worship. And with the use of temples, which had already been constructed beforehand, they passed on the duty and office to them, and in their names, they consecrated pillars and staffs. The Phoenicians, pursuing these with special religious devotion, dedicated the most celebrated festive days to them.

This was indeed remarkable, for the names of their kings, as well as certain others to whom they attributed divinity, were assigned to the elements of the universe. They recognized as true gods only the natural gods—the Sun, the Moon, and the other wandering stars, which, with the elements and other things closely connected to them, were acknowledged as immortal gods, while other gods were considered mortal.

Now let us begin to translate Sanchuniathon.

First Book of the Histories of Sanchuniathon

I.

The beginning of this universe, he says, was a dark air, full of spirit or, as you might prefer, the breath and spirit of dark air, a turbulent chaos surrounded by thick mist. Moreover, these were infinite, having no end except after a long interval of ages. But when, he says, the spirit began to burn with love for its origins, and when the mixture followed, they called this mutual bond "Cupidus" (the Bond of Love). This was, indeed, the principle of the creation of all things. Then the spirit began its own creation, by which, from the union, arose Mot (which some call mud, others the corruption of watery mixture), from which followed the seeds of creation, and thus the generation of all things in the universe came to be.

II. Moreover, there were certain animals, lacking all sense, which created intelligent beings, to which the name Zophasemin was given (the watchers of the heavens), and who were shaped in the form of an egg. Immediately, however, Mot, along with the sun, moon, stars, and the rest of the multitude of greater celestial bodies, shone forth. And when the air had emitted its fiery radiance, from the burning heat of the sea and the earth,

winds, clouds, and the great tumult of descending celestial rains and storms emerged. When all these things, which were previously distinct, converged because of the more violent...

(At this point, the text cuts off, and the next sections of the original text would likely continue discussing how these elements of creation interacted and further led to the formation of the world as we know it.)

The heat of the sun, separated from its own beía, caused it to merge again with the air, and there arose a conflict between them; thunder and lightning were born from this clash. At the sound of the thunder's crash, animals, who had previously been endowed with intellect, were as if awakened from sleep, terrified by the dreadful noise, and both males and females began to stir, in both land and sea.

All of these things are recorded in the writings of Taautus about the origin of the world; indeed, he himself, with the reasoning and inferences which his mind had perceived, devised these accounts. And he also showed us the way forward through their light.

The spirit, in turn, begot four sons—proud, shameless, and swift—who, when they reached maturity, waged a terrible war for many years. They almost destroyed the world. In order to prevent this, their father divided the earth in this way: he gave Orbius the southern regions, Typhon the northern, Cadmus the East, and Rachimus the West. However, they did not cease their wars; Orbius invaded the kingdom of Typhon, and Typhon, in turn, invaded the territory of Orbius. The Greeks call Typhon the North Wind, and Orbius the South Wind. By taking many women as wives, they produced a great multitude of strong sons—winds.

II. Then from the Colpian wind and his wife Baaut (which word the

Phoenicians use to signify night), was born...

There were mortals known as Acon and Repioropías, from whom Acon was the first to teach men how to obtain food from trees. For this reason, these leaders of the earth consecrated the seeds of trees, and in their place, as gods, they established a cult of worship. These were not only honored by them but also by their descendants and all their ancestors, who sustained life, offered sacrifices, and performed libations, which were part of divine worship, reflecting their weakness and the limited nature of their minds.

From these, Sanchuniathon tells us, were born Genus and Genea, who lived in Phoenicia. When the heat became more intense, they raised their hands to the sun, believing him to be the sole ruler of the heavens. For this reason, they also called him Beelsamen, the lord of heaven, who the Greeks later identified as Zeus or Jupiter. Indeed, we considered it reasonable to explain these matters in multiple ways, but we have followed the various meanings and signification of names attributed to these things. The Greeks, when they were unfamiliar with these names, adopted them with a different sense, thus being led into error through the ambiguity of their meanings.

Moreover, from the lineage of Acon, the firstborn sons are said to have been born, who were also subject to death in a similar way as mortals, and they were called Lucis, Ignis, and Flamma (Light, Fire, and Flame), who, when they discovered fire through the collision of wood, taught its use to mankind. These sons also begot others, who surpassed the common people in stature and size. Their names were given to the mountains they inhabited, which is why the mountains Cassius, Lebanon, Antilibanus, and Brathyus received their names from them. Their sons were Memrumus, Usous, and Hypsuranius, who were known by their mothers...

They invented methods of appellation for women who, during their lives, would shamefully make themselves available to anyone. Now, they say that Hypsuranius lived in Tyre and devised the craft of weaving together reeds, papyrus, and rushes into mats. He also waged intense conflicts with his brother Usous, who, as a leader, had decided to cover his body with the hides of beasts he had captured. However, when a storm of rain and winds arose, and fire broke out from the collision of Tyrian trees, Usous, after breaking the branches of a tree, dared to venture out onto the sea in a boat, without any precedent. He then consecrated twin pillars with fire and wind, soon offering them worship, and also performing libations of the blood of the beasts he had hunted.

After they had all met their end, those who survived were said to have worshipped the staffs and pillars consecrated in their honor and observed festive days with solemn rites every year.

IV. Many ages later, from the descendants of that Hypsuranius, Venator (the Hunter) and Piscator (the Fisherman) were born. These two are credited with inventing the art of fishing and hunting, and later gave their name to the entire order of fishermen and hunters. From them were born two brothers who discovered the use of iron; one of them, named Chrysoris (whom the Greeks call Vulcan), dedicated a great deal of his efforts and skill partly to eloquence, partly to songs, and arts of divination. He also invented the hook and bait, the nets of fishermen, and rafts for turbulent waters. He was the first among mortals to navigate the seas, and for this reason, after his death, he was worshipped like a god, and additionally, he was called Diamichius.

Some of his brothers are said to have devised the method of constructing walls from bricks. From his descendants, two youths

were born, one named Artifex (the Craftsman), and the other known as the Terrestrial Native. These two were the inventors of mixing the debris with brick mud, drying it in the heat of the sun, and using it to construct the roofs of buildings. They also gave rise to two others, one of whom was named Agri (the Farmer) and the other Rusticus (the Rustic or Farmer), to whom a statue and a temple were dedicated in Phoenicia, where oxen were yoked to plows. Moreover, he was considered one of the greatest gods at Byblos. Furthermore, in addition to building houses, they constructed not only courtyards but also circular enclosures with caves.

From these, the types of agricultural and hunting peoples who used dogs propagated, to whom the names Errones and Titani were attributed. Their children were, as it is said, Amynus and Magus, who are credited with discovering methods for managing flocks and herds. From them were born Misor and Sydyc (the easy-going and just), who discovered the use of salt. The son of Misor, Taautus, whom the Egyptians called Thooth, the Alexandrians Thoyth, and the Greeks Mercury, was the inventor of the first elements of writing. Sydyc, on the other hand, had sons known as the Dioscuri, Cabiros, Corybantes, or even the Samothraces, whom Sanchuniathon says were the first to build ships. From these, others were born who invented remedies for poisonous bites and venomous plants, as well as songs for various rites.

V. In their time, a man named Eliun (the Most High) was born, as well as a woman named Beruth, who is said to have lived in the same area where the city of Byblos was later built. They had a son named Epigeus or Indigenus, who later became...

They called the sky Caelum, and the sublime element that rolls above us, due to its remarkable beauty, was also named Caelum. He had a sister, born of the same parents, whom they called Terra (Earth), a name given because of the singular beauty of her body,

which later merged with the land we call Earth. Their father, Altissimus (the Most High), after perishing in a conflict with wild beasts, was elevated to the status of a god and was worshipped by his children with libations and sacrifices.

When Caelum succeeded his father’s rule, he married his sister Terra, and from this union, he fathered four children: Ilum, who is also called Saturn, Betylus, Dagon (who is the god of grain or Sito), and Atlantis. From other wives, he fathered a large number of children, which became so burdensome and painful for Terra that, burning with greater jealousy, she demanded a divorce from Caelum, who had long been weighed down by reproaches.

However, despite their separation, Caelum, whenever it pleased him, would return to the oppressed Terra and take her back into his home. He even attempted to kill their children, but Terra, having gathered auxiliary forces, often repelled his attacks.

Meanwhile, when Saturn reached adulthood, he, with the advice and resources of Mercurius Trismegistus (who was known for his writings and tablets), sought revenge for his mother’s wrongs and boldly confronted his father Caelum. Saturn then fathered Proserpina and Minerva, the former of whom died as a virgin. Minerva, with the help of Mercurius, forged a sickle and a spear made of iron. Then, Mercurius, with the help of Saturn’s allies, fiercely waged war against Caelum on behalf of Terra using magical chants, which stirred up desire in Caelum.

With his forces, Cronus (Saturn) waged war against his father Caelum and, after driving him out of his dominion, seized the rule of the heavens. During the battle, Caelum's concubine was captured, whom he had loved with great passion. Caelum, having given her in marriage to Dagon while she was pregnant, named the child Demarontes after her conception by Caelum. Then, Saturn fortified his home with a wall and founded the first city in Phoenicia, Byblos. However, he suspected his brother Atlantis,

and, urged by Mercury, he buried him deep in the earth.

VI. Around the same time, the descendants of the Dioscuri (the twin brothers) constructed ships, and when they set sail, they were thrown ashore at Mount Cassius, where they dedicated a temple in that place. Now, the allies of Ili (who was also Saturn) referred to him as Eloim, as they were also considered equals of Saturn. Moreover, Saturn killed his son Sadidum, suspecting something unusual about him, and stained his fatherly hands with the blood of his son. He then cut off his daughter's head, causing the other gods to be utterly astonished at Saturn's actions.

While Caelum was in exile, after some time, he sent his daughter Astarte, a virgin, along with her two sisters Rhea and Dione, to destroy Saturn through deceit and treachery. However, Saturn, captivated by their beauty and flattery, married both of the sisters. When Caelum heard this, he commanded Fatum (Fate), along with Pulchritudinem (Beauty), and other companions, to embark on a mission against him. But Saturn, having charmed the two sisters, kept them with him in his court.

Moreover, Caelum, the god, discovered Baetylia (sacred stones), crafting animated stones with an unusual skill. Meanwhile, Astarte bore seven daughters for Saturn, called the Titanides or Dianes, and Rhea bore an equal number of sons, the last of whom, upon seeing the light for the first time, was consecrated. Furthermore, from Dione, there were daughters, and from Astarte, two sons—Cupid and Amor. Dagon, who had discovered the art of the plow and cultivation, was called Aratrius Jupiter (Plowing Jupiter).

Sydyc, whom we interpret as "just," together with one of the Titanides, gave birth to Asclepius. In addition, Saturn had three children in Perxa: Saturn, who bore the same name as his father, Jupiter Belus, and Apollo. Almost contemporaneously, Pontus (the

sea) and Nereus, the father of the sea, were born. From Pontus, Neptune and Sido were born. The charm and elegance of Sidon's voice were so remarkable that she invented the art of singing hymns in melodic form.

From Demarontes, Melicarthus, who is also Hercules, was born. Soon after, Caelum, joining forces with Demarontes, waged war again on Pontus, who had previously rebelled. But Pontus turned Demarontes, who had invaded his lands with great force, into flight; Demarontes, grateful for his successful retreat, vowed a sacrifice.

Furthermore, after the thirty-second year of Saturn’s reign, when Caelum had been captured by a trap constructed in a certain Mediterranean location, Saturn cut off his father’s genitals near the sources of rivers and surrounding springs. This place was later consecrated to Caelum. Then, Caelum's scattered and dissipated spirit, and the blood flowing from his wound, dripped into the waters of nearby fountains and rivers. This location still exists as a site of significance.

VII. However, when Saturn had departed, the allies of Caelum inhabited these lands and held great authority. Around the same time, Poras, an eastern stranger, consecrated a temple and columns for his father Barato; riding a camel through this region, he protected the sacred rites and defended the worshipers of Caelum.

Meanwhile, Astarte, who is called Maxima, and Jupiter Demaroon and Adodus, the king of the gods in that region, ruled with the consent of Saturn. Astarte, as a symbol of her kingdom, placed a bull's head on her own head. As she traversed the world, she found a fallen star and consecrated it on the sacred island of Tyre. (The Phoenicians, however, remember Astarte as Venus.) Now, while Saturn was traveling across the entire world, he handed the kingdom of all Attica to his daughter Minerva.

Moved by the severity of a dreadful pestilence and its devastation, Saturn, having lost his son (whom he had fathered with his lawful wife), burned him entirely with flames as a sacrifice to his father Caelum; then, he circumcised himself, forcing all his allies through violent means to do the same. Not long after, Muth, the son whom he had fathered with Rhea, passed away, and Saturn consecrated him (whom the Phoenicians call either Death or Pluto).

Then, Saturn gave the city of Byblos to the goddess Baaltis, who was also called Dione, and Berytus to Neptune and the Cabiri, as well as to farmers and fishermen as a gift, where the remains of Pontus were also consecrated.

Taautus, the god, who had previously shaped the image of Caelum, soon fashioned that of Saturn and also Dagon.

"He also depicted the faces of the other gods, and along with them, he represented the sacred symbols of the elements. Moreover, he devised the insignia of Saturn's reign, which featured two eyes on the face and two on the back of the head, of which two seemed to be gently closing. He also placed two wings on each shoulder, with one wing fully extended and the other contracted and hanging down. The symbol of the eyes was meant to signify that Saturn could both see while sleeping and sleep while awake; the wings, on the other hand, signified that he could both fly while resting and rest while flying.

For the other gods, he assigned only two wings on the shoulders, as they followed Saturn in flight. To Saturn's head, however, he attached two wings, one symbolizing the leadership of the mind, and the other indicating the power of perception."

VIII. However, when Saturn came to the South, he made Taautus the king of all of Egypt. And these seven leaders of the Cabiri, the

children of Sydic, together with Aesculapius, his eighth brother, brought forth writings and records at the command of Taautus. The son of Thabion, the first among the Phoenicians to serve as an interpreter of sacred rites from all memory, through certain allegories, and under the guise of the natural world’s associations, passed on to the Prophets the mysteries of sacrifices and rituals. These, in turn, left behind an empty display, which, despite their efforts and aspirations to increase it, was left to their successors, among whom one was Isiris, the inventor of the three written alphabets, brother of Cnaus, who was later called the first Phoenix.

III. "But the Greeks, men of very refined manners and elegant genius, first indeed claimed many things as their own; but when they wanted to soothe the ears and minds of men with the pleasure of stories, they later exaggerated them with new and manyfold additions, as if they were ornaments.

And from this, Hesiod and the cyclic poets, whose tales resound everywhere, fabricated certain battles of the Giants and Titans and castrations.

When they would proclaim these things everywhere, they suppressed the truth. Our ears, indeed, accustomed from childhood to their fictions, and our minds, occupied by the opinions spread over many centuries, once having received the vanity of these stories, guard them as if they were a deposit, which, from the very beginning, has gained strength and power and has confirmed its possession, so that it is very difficult to shake it off, and now the truth itself is regarded as nonsense, while false and spurious narratives are considered to be truth."

BOOK II

I. "When Typhon waged war on Sabibos, Demaroon, having suffered

from Sabibos’s calamity, with the help of the Cabiri, landed ships on the shore and defeated Sabibos; and after Sabibos’s kingdom was captured, he gave it to his brother."

II. "However, when the Cabiri left, the companions of Taautus, eager for power, exiled the king."

Page -31-

III. "But they were ruled by no one. They lived in many cities, were very powerful, and traveled the places near the sea with herds; their boundaries were at [Ποί]ιαπι. They waged wars for a long time with Taautus and his followers."

IV. "Amorius was a certain son of the Cabiri; and he had sons Sidimus and Chittius. From these, Chittius married the daughters of the man Qnacyn, and he fathered five sons. The town of Aradum, which he founded, he gave to his son Adonius; and Adonius’s sons, preparing large caves for themselves, inhabited the mountains; these were born from Chittius."

V. "Amorius, however, lived in the house of Sidimus, who had built the town Sidimium in a fertile region, which was also called Sidimi. This town was surrounded by many springs producing asphalt; Amorius collected the asphalt and sold it to merchants, those traveling to Egypt. In this way, Amorius acquired great wealth."

VI. "And when a great war was being waged in Egypt, and Taautus emerged as the victor, many of the inhabitants fled. The first group, when they met the people transporting asphalt to Egypt, using their guides, came to the region of Sidimi. Amorius gave them barren fields, which, after the Egyptians dug a canal, they quickly made fertile again; and they had brought with them much wealth, among which two golden bulls were especially prominent."

Page -33-

VII. "They were such, whose eyes were adorned with stones. When Amorius heard this, he went to them and saw a temple built for the bulls. Then he asked the Egyptians why they had brought the gods with them, who were hostile to his gods. 'Certainly, we all perish because of the wrath of the gods that have been enraged; but perhaps their anger would diminish if you gave me the bulls to destroy. I will send to you Saturn, Baaltis, and Pontus, the gods of our ancestors and the rulers of this land.' But when they refused to hand them over, Amorius left in anger. The Egyptians, however, decided to leave at night towards the East and settle in the kingdom of Baradi by the Euphrates River, which they had heard was similar to the Nile. Gathering all their belongings, they left at night with their wives and children. As dawn approached, Amorius and his followers pursued them and, before they had completed their journey, found the fugitives. They killed all the men, took the women, children, bulls, and all their wealth, and carried them to the region of Sidimi."

VIII. "Sidimus, when he saw this wealth, took it from his father, and the father, bearing this with difficulty, was expelled from the city, and Sidimus began collecting the asphalt himself. Amorius kept the bulls and fled to Chittius. During the migration, when he was almost perishing from hunger, Sidimus sought punishment from Pontus, the god, who brought about the same destruction in which Sidimus had sinned."

"They (the Egyptians) said this would happen," he replied, and immediately set fire to the asphalt. In this way, everything that was in this region was consumed by fire—Sidimus, his children, the city, and the herds, so that not a single one escaped alive, and the valley of Sidimi was submerged. In its place, a lake appeared, always covered by vapors, without fish, and scarcely visited by ships. The shores were uninhabited due to sterility; there were also shallow waters, which a horseman can cross with dry feet. These shallow waters were marked by large columns on

the shore."

VII. "Ten years after Amorius passed away; all his descendants are called Amorians, his sons. He left the bulls to Chittius, who ordered Pimosis, a servant of Egyptian origin, skilled in shaping statues and diadems and many other things from gold, to make a royal insignia from the bulls. Pimosis, therefore, made a golden crown with a circle, adorned on both sides with golden rays. The circle had four rays, each of which was decorated with an emerald; the bulls' eyes were adorned with stones. From what remained, he made armlets and a belt, which were ornaments for Chittius and those who later held the rule of Arad, the descendants of Adonius. Adonius was the firstborn of Chittius."

VIII: "These were the princes of the Amorians. When Chittius had departed, Adonius was king, and after his death, Adonius' descendants reigned for eight hundred and forty years. Pimosis issued a prophecy."

"The kingdom of the Amorians will not perish, unless the royal insignia is broken," and the prophecy was answered by the outcome. For when the last of the kings, who also bore the name of the Amorians, engaged in battle with the Somyrians, the circle, with which he had adorned his head, was broken, and the king was soon killed by the enemy, and thus the kingdom of the Amorians perished.

IX. "At that time, people worshiped Saturn and his sons; but not long after, mortals, taking on great spirits, married the daughters of Saturn and Taautus, and they begot wicked offspring—Raphinos and Moallicos, men of immense size. When Saturn noticed this, he addressed his companions with these words: 'Because the earth is now evil and corrupted, let us ascend to the sky, where we will be safe from the insolence of men; let us give the earth to the Giants, and the Moallicos, and the Onacyns, to be plundered, and the cities of men to be

overthrown.' From that time, the mountainous regions began to harass the fields inhabited by men.

X. "Melicarthus and Isroas were brothers born from Demaroonte. When they returned home victorious from battle with the Giants, carrying large spoils, Melicarthus saw Dison among the captives, and he began to burn with great love for her. But since he did not wish to send her away, he demanded..."

"Melicarthus washed himself, so that the virgin might choose a husband; Dison chose Melicarthus, who was endowed with the most beautiful form. But Isroas was deformed. Melicarthus made his wife famous through songs, which the 'Fyrii' still sing on the day before the festival of Melicarthus. When, however, Isroas, wishing to recover Dison, fought against his brother, Melicarthus addressed him with these words: 'An eagle kills an eagle, and a cedar in the mountains cuts down a falling cedar; but what, Isroas, are you eager for battle, what war against your brother? You know me as a man, yet I would never wish to meet you in battle. We are two torrents, both born from the same mountain, oh brother. So why are you eager for battle, why war against me, Isroas?' But he did not answer, and with a weapon, he struck down Dison, and Melicarthus, running to the fallen one, saw that she was already dead. He mourned for the girl for three days; then, having obtained ships from the Cabiri, and accompanied by many, he departed.

X. "They descended to the sea, and sailed towards the island of Cittium; and to the inhabitants, who had been oppressed by the mountain people’s war, he brought help, and having conquered, he killed all the enemies whom he captured. Terrified by these actions, the others descended, and made a treaty. They wanted to keep Melicarthus with them, and made him king, but he did not accept the rule. Then..."

Page -41-

"For here his uncle was living, in the bay of three orgies, and as he entered, he saw an old man sitting in a shady spot. But Jurus, captivated by his eyes, did not notice the stranger. Melicarthus, although he had not seen him for a long time, immediately recognized him, and embracing him, kissed him, saying, 'May you have a very long life!' But at first, Jurus, lacking the ability to recognize him, said, 'The sound of your voice is familiar to me, but tell me your homeland and family so I can recognize you, for I cannot see you as I am blind.' He, however, responded that he was Melicarthus, the son of his brother, and tears flowed from the old man's eyes. But he could not speak. Melicarthus remained in this place for many days, because the sea was rough, and the winds were raging. When Jurus, afflicted by illness, felt that he would soon die, he addressed Melicarthus with these almost final words: 'Take my last speech to heart. You are strong, my dearest, and brave; for this reason, your name will be celebrated among men. For you will sail unknown seas and see the ends of the earth, and you will have such authority that you will be worthy of the society of Saturn and the other gods.' When he had said this, Jurus died. Melicarthus buried him and mourned for three days. On the fourth day, he rose, bathed, and took up his sword. Then he urged his companions to board the ship and set sail..."

Page -43-

“They sailed towards the westernmost regions of the earth, as Jurus had said.

XI. Therefore, they embarked on the ship, but after many days had passed, a very violent wind arose, driving the ship into a shallow bay. Some perished at this point, but most of them reached the shore alive. Shipbuilding material could not be found in this area; and because navigation was very dangerous due to the storms, rocks, and reefs, it seemed best for everyone to travel by land until they could find shipbuilding material and a

suitable harbor. They set out and reached the foothills of Mount Lebanon in Ersiphonia, which they could easily pass on to the sea. However, Melicarthus, upon hearing that the mountain’s peaks were sacred and uninhabited by the gods, ordered his companions to pass by the sea. He himself climbed to the peak of the mountain to perform sacred rites and worship. He stayed on the mountain for forty days. As he descended and set out towards the West, he found his companions at a large river, where they had already constructed the ship on the far bank. This mountain, the highest and with the most difficult passage, was never crossed by anyone except Melicarthus. Many large serpents were found in the marshes, and wild gods in the roots of the mountain. In the central regions, the air is foggy, and the higher peaks are covered in snow. Here is the dwelling place of the gods…”

“No one has access to these places except the most sacred. The river was five days' journey from the mountain; and when they had left it, they crossed to the island, where they found many weapons, and they disembarked to select some oxen, as they were lacking in food. Indeed, a shepherd attempted to stop them from moving the oxen, but Melicarthus drove him away. Then they took everything from the herds that they needed. A man, seeing from a distance that they were stealing, scolded them; but since he was speaking the language of the barbarians and stammering, they couldn’t understand what he meant, and they found it amusing. Imitating his words, they mocked him. When they were sailing to the island, which was not far off, they encountered a shipwreck again, and all reached the shore swimming.

XII. There, in a bay full of shells and fish, they endured life. For, while Melicarthus was sick, no one dared to enter the forest to hunt, for it was filled with a terrifying sound, as if some wild beast was growling. However, when Melicarthus had recovered, he entered the forest alone, for all were in great fear. Climbing the mountains, he found a woman sleeping, who, upon waking, told him to approach.

When Melicarthus did so, he was astonished to see that her legs had the form of serpents. Nevertheless, undaunted, he approached the woman to understand her will. She said that she was a servant of the queen Liathana.”

Page -47-

"When Masisabas had taken him to this island, he encouraged him to approach the queen. Following the servant, he saw the queen sitting in a great cave, surrounded by servants, all of whom had serpentine legs, just like the one who had brought him. Liathana addressed him with these words: 'I have long observed that you are a brave and courageous man, and I will avenge myself on Masisabas, who drove me out of the city and forced me to stay there through magical spells. Therefore, you will sail and slay him, and after doing so, you will find great wealth in his house. He rules over the region of the Tartessians, the most distant people of the world.' Then she gave him a small box, in which she claimed there was poison; if he smeared the weapon with it, it would immediately strike down the enemy with an arrow.

Then Melicarthus returned to his people, crossing a path filled with dragons, serpents, and vipers, the divine inhabitants of this region. For dragons and serpents were believed by Taautus to possess some divine nature, an opinion which the Phoenicians and later the Egyptians confirmed. Indeed, this type of creature, more than any other reptile, shows abundant strength and spirit, and its nature is fiery; because of this, it also shows a speed greater than that of any other animal, as it lacks the support of feet, hands, or any other external member, unlike most creatures that rely on limbs for movement."

Page -49-

"It shows various and multiple forms of the body, and it twists and turns in winding spirals, moving with an excited and swift

impulse as it pleases. Its life is very long; not only does it grow young by shedding old age, but it also gains greater size and strength, until at last, after a certain number of years, it dissolves back into itself, just as Taautus himself wrote in the sacred books.

When Melicarthus, as has already been shown, returned to his companions, he spoke to them about Liathana, saying: 'I have seen the queen, and her servants, whose feet are in the form of serpents, and their faces are terrifying to behold.' He then continued, 'Liathana was brought here by Masisabas, the king of the Tartessians, and she cannot escape from this island. But we have been commanded to fight that man for her.'

When they heard this, they were greatly astonished, and they prepared to set sail again. After many days of sailing westward, they saw a castle situated in a Mediterranean location. They had now arrived in Tartessos, and this castle belonged to Masisabas. When Masisabas saw the ship and the men aboard, he came down to fight with them. Melicarthus, who was taller than him, well-armed, and strong and swift of body, went to meet him, drew the bow he had received from the queen, but the bow snapped as it was drawn too tightly."

"Melicarthus, in these narrow circumstances, struck Masisabas, who was advancing, with a spear, which he hurled with such force that, after piercing the enemy, it passed through him and into a tree, thus wounding Masisabas. Then he severed the head of the enemy. After doing this, they entered Masisabas' castle, where they found many riches, gold dust preserved in jars, golden vessels, and a mass of gold, the height of which was five feet. The quantity of silver was, indeed, incredible to hear. They carried all these things onto the ship.

People from the surrounding regions gathered to see the one who had returned victorious from Masisabas and to submit to him; many

of them brought silver with them. They also heard that the sea in this area had an end and that a strait was nearby, through which they could sail into the Ocean. They set sail, and soon they were in the strait. But since it was already late, they postponed landing until the following day. The inhabitants of this region, seeing the head of Masisabas hanging at the bow—whom they had believed could never be defeated—praised Melicarthus for his valor and fearless spirit, and gladly received him. This way, Melicarthus set off for the farthest regions of the world, the lands of the Sidonians and the Tyrians.

Now, the people of the lands they visited marveled at everything—the ship, the clothes, and the equipment—just as..."

"Indeed, the ships were not of such great size; and the coverings were not woven fabrics but the skins of wild animals. For they were nourished by beasts and fish; they did not know weaving or other crafts, and their tools were simple, lacking any knowledge of fine arts.

XIV. Melicarthus, who had accomplished such great deeds, was seen as a god, and likewise, his companions were considered lesser gods. Near the strait, two promontories rise, and Melicarthus erected a column on each, which can still be seen in our times, named after Melicarthus. The people who inhabited that region built a fortress for him and a city with a temple, adorning the entire region with sacred honors for Melicarthus the god. The most famous rituals in the city were those in his honor. The statues were made of solid silver, of which there was such an abundance in Tartessos at that time that even the most common vessels were made of silver.

However, once when Melicarthus had gone hunting, he did not return, and neither he nor his tomb was ever seen. Now, his companions decided that some of them should be sent back to their homeland to announce the deeds they had accomplished, and they

chose celibates for this task, having taken many daughters of the natives in marriage.

After various trials, they finally returned home, and after Isroas had died, they built a temple in his honor at the place where Melicarthus had boarded the ship, which still stands in the ancient city of the Tyrians. The city, however, was eventually..."

"Indeed, a temple was built for him. And now the people made him a god, one of greater appearance than a mortal.

XV. This is the greatest god of the Tyrians, while the Sidonians worship Saturn, and we worship Baaltis. The rites of Melicarthus are celebrated at the passing of the Hyrchasaor and the latest Hyrchasapheni moon. For at this time, when the storms cease, the ships set their sails to the high seas. All the inhabitants prepare the most splendid garments for themselves and gather at the propylon the evening before the festival. Some of the priests proceed and sing the deeds of Melicarthus in hymns, dancing in a circle, spending the night with these activities. In the morning, when the sails are lowered and the sun rises, the god reveals a marvelous light. For he gazes directly at the rising sun. Then those who are about to sail to Tartessos proceed, to perform their rites and prayers for a successful journey; there are also those who bring magnificent offerings to the god. After the sacrifices are made, the assembly, led by the priests, leaves, celebrating the god in hymns, the king of the sea, and they accompany those embarking on their voyage to the harbor. On this day, they play and rejoice, and do not refrain from jokes, until all the ships have left the harbor.

All the things related to this procession, I myself observed, when as a young man I happened to be living in the ancient city of the Tyrians, accompanied by Cidmon the Nebite."

Page -57-

"Mother’s father, whom the Tyrians had sent with a fleet to the islands and Tartessus, to bring auxiliary troops. This priest was the one who enumerated the deeds and actions of Melicarthus. When the city was captured, the Tyrians fled to the island, and there they celebrate the same procession and perform the same rites.

BOOK THREE.

I. Now, indeed, the events related to the creation of the world and the deeds of the gods have been recounted in the first and second books. But Sanchuniathon tells that Leonturgus and Amorius were brothers, sons of the Cabiri. And Amorius, while passing by, saw someone wearing splendid clothes and drawing a sword in his right hand; he ran to him and asked for his garment. When the man gave it to him, Leonturgus envied his brother’s colorful garment and plotted against his life. But Amorius escaped and built a fortress in a place where he was safe from his brother's ambush. Shortly afterward, some people who had fled from the Moallics settled in the same region. Thus, the town of Bethmychia was founded. Amorius' son Aradus founded a city. But at first, Amorius lived with Sidimus, the founder of the city of Sidimia. When this city was devastated, Amorius fled to Chittium. And so all..."

Page -59-

"...who later had the rule over Bethmychia and Aradus, whose origin traced back to Amorius.

II. But Baaltis gave the kingdom to Leonturgus of the Byblians, and during his reign, the Moallics burst into the city and laid it waste. Regarding the calamity of the city, Leonturgus was so deeply grieved that he soon succumbed to illness and died. He was buried in the royal tomb. Not long after, when the tomb had

fallen into ruin, only his garments and sword remained, but his body was never found, making it clear that he was taken by the gods due to his purity. For Baaltis' temple, he gave three hundred slaves. He was known for his harsh ways, as evidenced by the fact that he personally supervised the night watches, and whenever he happened upon a drunken man, he would kill him. At the age of thirty-seven, he assumed the throne and ruled for fifty years.

III. In his place was substituted Rhinarus, of whom I do not know where he came from or what kind of man he was. I found no information except for his name. After the death of this king, the Giants attacked the city, and either slaughtered the inhabitants or took them captive. But the celestial hosts of the enemy were consumed, and others fled to the sea. Those who escaped the flames and waves were slaughtered by the Byblians on the shore. For in those times..."

Buildings were found at the port, but the area between the city and the sea was empty."

"IV. Then they appointed Agaræxum, the son of Leonturgus, as king. When he entered the temple of Baaltis, the priest passed him by and anointed a certain Sydycus as king in his place. Sydycus, who had been crowned king in Agoræi’s stead, was a just and brave man, though of short and unattractive stature. During his reign, the Giants did not descend, but the Cerati, coming from the islands with a great fleet, arrived and carried out vast plunder. When this was reported to the king, he requested aid from the Sidonians, Tyrians, and the Berytians. Indeed, the kings of Sidon and Berytus came with four thousand armed men. However, the Tyrians could not provide assistance because, following the death of their king, turmoil had erupted in their city.

Sydycus found the enemy already disembarked on land and killed a great portion of them, driving the rest away. Among the captives

were Gorus and Golus, the leaders of the enemy, whom he later granted freedom the following day. In return, they gave him much gold and a hundred slaves as the ransom, which Sydycus shared with his companions. This battle was celebrated with songs and joyous shouts throughout all the towns. They proclaimed Sydycus as fortunate and celebrated the king’s virtue. Indeed, a young eagle from Berytus chased away a hundred, and a lion from Sidon pursued four hundred. Sydycus, on the other hand, captured Gorus..."

Golum, the king, took two captive kings with him. He also shared the spoils of war with the Aradians and the Sidonians, making them participants in the victory. The people are urged to celebrate the king's virtue and especially to praise the justice of Sydycus.

V. The Cerati, having set out with their fleet, went into the southern regions. At the same time, the Ascalonites, fighting the Giants in battle with their neighbors the Onacynians, and being defeated by the enemy, gladly received the Cerati. With their help, the enemies were defeated and the entire region of the Onacynians was subjected to them. In gratitude for the aid, the Cerati were given the town of Gaza, which they had taken from the enemy. The Cerati fortified the town and initially lived in peace. Later, having gained great power, they waged a very serious war with the Ascalonites, and drove them out of their homeland. These, however, fled to the mountains and inhabited the mountainous regions. The Cerati, indeed, made the entire region up to the borders of Egypt their dominion, but they could not conquer the mountainous regions.

VI. Sydycus reigned for thirty years. Upon his death, Garusaus, Sydycus's firstborn, was made king, who, pretending to be just, committed great injustices. For he expelled Bethobalus from the city, as he envied the man’s integrity. However, at the same time, he was known to be a follower of Saturn. His arrogance was

greater than his modesty. During Garusaus's reign, for many years, a certain priest of Saturn did not even have the smallest portion of food.

Page -65-

yet he did not die. Garusaus, however, passed away after reigning for eighteen years. Upon his death, there was a long interregnum. The Phoenician ships arrived and devastated the entire region, because the Cerati had received Obadilus, who had previously held the rule over the islands but had been expelled due to his arrogance. For when a war broke out on the islands, some sided with the king, and others made Obadilus their king, a man of pride. When the victorious king had gone, Obadilus fled to the Cerati. They plundered Gaza and attempted to attack the Cerati towns, even trying to seize Byblos, which promised the enemy great gifts if they left, but did not fulfill their promise. At night, they overwhelmed the enemy, killed some, and captured others. Those who remained at the ships quickly set sail.

VII. For twenty-five years, Byblos had no king. Then, Bethobalus returned and took up the throne. When he was very young, his mother died. The boy, therefore, rash and light-minded, greatly distressed his father, and the father, trying in vain to bring him to obedience, was unsuccessful. But when the boy saw his mother in a dream, angry with him, he was changed. During his reign, Obadilus came to the city and implored Bethobalus for help. He also promised that he would be of aid to him.

Page -67-

For Obadilus was indeed proud in spirit, but a worshiper of Uranus. Therefore, he waged war with the islanders, and after his victory, he restored Obadilus to the kingdom, who built many altars of remarkable size on the islands.

VII. Bethobalus was the first to establish hospitality in the

city, and Melichorus, who succeeded him, expanded this house. At that time, two brothers from the Orbs fortified a mountain and settled in this region. However, the neighbors mocked them for having founded a town, and they said, "Oh, marvelous town of Barce!" For this reason, this city is even now called Bethataba.

IX. After Obadilus died, Irix, the son of Obadilus, became king. However, when Bethobalus heard that Irix had destroyed the altars that Obadilus had built to Saturn, he sent envoys to him to ask for the restoration of the altars. Irix not only restored the altars that had existed before but also added many large ones. All these things are written in the annals of the deeds of Bethobalus.

X. At the time when the rule of the Byblians was with Bethobalus, Mathæbalus lived near the river of Syria with many herds, undisturbed by anyone. But shortly afterward, shepherds who had come from Syria quarreled with him over the pasturelands. But when they grazed their cattle on fields that were not theirs, Mathæbalus gathered his people and, attacking them at night, rebuked them all, and forced them to give him the city of Amathia.

They built, and the citadel, from which the city was named (for Amathia in Syriac means citadel). Meanwhile, Mathæbalus, having gained great power, also subjected the remaining shepherds to himself, who paid tribute to him each year of one hundred cattle and four hundred sheep. In this way, Mathæbalus was the first king of the Syrians. Upon his death, Balmachanes took over the kingdom, who had been sent by Mathæbalus with an army against the mountain Giants, and returned to the city at the same time as a victor with his soldiers by chance. But since he showed himself to be cruel and killed many in the city, Ammisus, born from the order of shepherds, with the help of the citizens, deprived him of the kingdom and expelled him from the city. Thus made an exile, wandering for a long time, he spoke these words: "Ammisus

expelled me from the city, and slaves made a mockery of me; truly, I will flog the slaves and kill Ammisus. Once I rested in Tyrian purple, but the cushion was woven from Babylonian silk. Now, however, a rock is my home, and the desert is my cushion. Do not believe that I am affected by fear when darkness envelops the forest, and storms make the trees resound, like the roar of some wild beast; nor do I fear the splendor of the moon on the rocks or the pale faces peering from every clod of earth. But the lion, is he in fear, surrounded by the darkness of his lair, or have you seen a boar seized by fear? The boar traverses the forest undaunted, the lion..."

but the roaring of the beasts instilled fear in the enemies. These things are recounted in the book of songs.

XI. When Ammisus died, Balmachanes returned to his homeland and reigned for twenty-seven years. Upon his death, the Amathæi decided that the returning leader, with his army, should be put to death, so that such a person would not seize power again in the future. For this reason, the leaders did not enter the city, but selected one of the captives, adorned him in the leader's clothing, and sent him into the city with the army. Upon entering the gate with the army, he was slain in the place of the commander. However, the next day, the actual leader entered the city and received the rewards of his virtue, which was customary among them. Long after this, Bariabas, after a battle fought against the Giants, gained the kingdom, not by force, but by corrupting the soldiers with much money upon his return. The place is still called the meadow of corruption, and in the language of the Amathæans, it is called Cirsoata. It is located in Coele-Syria, where Melcarinus of Sidon was defeated by the Giants. Those who trace their origin from Bariaba have ruled until this day. Among all the kings of Syria, no one after him in Amathia had greater power.

XII. Bethobalus reigned for forty years; after his death, there

were no rulers for a long time.

Page -73-

The brothers Semphus and Pasurgus, originating from Egypt, were harassing Byblos. For they had come as exiles to the region of the Ceratorum. When they had killed the king of the Ceratorum, they fled to the mountains. They then took refuge in the desert, which is situated between Byblos and Berytus. There they found a rock surrounded by an impassable abyss, which they fortified to prevent enemies from approaching. Thus, it came about that no one could be found to cross or attack them. They mounted fierce horses suitable for leaping, and safely crossed the abyss. They lay in wait for passersby throughout the days, captured and killed them, then returned to their stronghold. They also saw a maiden endowed with great beauty near the city and took her by force. But on their way back, they argued about the maiden. Therefore, they decided to draw lots to determine who the girl would belong to. However, the maiden, while riding on Semphus' horse, as they were dismounting and slightly moving away, grabbed the reins of another horse, released the bit, and rode into the city. Semphus and Pasurgus watched her in astonishment. Informed about the maiden's deed, all the citizens gathered to besiege the robbers. When they captured them alive, they killed them before the city gate. The maiden's name was Adramusa. She bore men endowed with a warlike spirit, kings of Byblos. The horses were called Dolixurus and...

Page -75-

Mira (for they call him Dolixurus, who can leap over a wall, and Mira is swift-footed). Those horses that descend from these are still said to be very swift-footed, and Adramusa's descendants are considered very skilled in horsemanship. The fortifications indeed have fallen; but the abyss can still be seen to this day, open at its narrowest point twenty-five feet wide. Opposite is the gate of the citadel. For these reasons, the tower is called

the Rock of the Egyptians. All these things are described in the songs of Nama.

XI. After these events, for a long time there was no king in the city of Byblos. But some rich men were harassing Byblos, expelling some from the city, killing others. The Byblians, however, were submissive in spirit, since no one was found who tried to punish their arrogance. Gero, however, a man who loved peace, had a tame oryx, which he refused to give to Baridi, one of those arrogant men, when asked. In the presence of many, Baridi hid his anger; but the next day, he entered Gero's house with his men, and killed Gero lying in bed, and a servant who tried to help his master. But Gero, who had won great favor with the citizens, his murder stirred up great sedition in the city. The Byblians gathered at night and expelled those arrogant and insolent men from the city.

XIV. A long war was waged between them, while those men were eager to return to the city, but the citizens repelled them. They therefore took refuge with the king of the Sidonians, and at first tried in vain to return to the city; soon, however, the city was betrayed to them; for they arrived at night and the traitor showed them a light so that they could easily enter the city. Then many citizens either perished or fled. Finally, the Byblians made Jabide king, the eldest son of the brave virgin Adramusa. He became the first to reign after the death of Bethobal. For after Bethobal's death, there was an interregnum in the city of Byblos for twenty years. Under Jabide, however, the Egyptians conducted many cruel wars.

XV. After the death of Taauto and those kings of the Egyptians who descended from him, when they were waging war against the shepherds living by the sea, they were defeated. Many perished in battle. Those who escaped gathered in a great city, where they were besieged by the shepherds. They were in the utmost misery, so much so that many even died of hunger. When they were

oppressed by the lack of all things, a certain priest invented scythed chariots and reported this to the king. The king equipped one hundred chariots, and quickly defeated the enemies, recovering all the region that had belonged to Taauto, and expelled all the shepherds. But the citadel situated by the sea remained impregnable.

Page -79-

In this way, it came to pass that the Egyptians were the first of all to use scythed chariots.

XVI. Defeated in battle by the king, the shepherds left Egypt, and many settled in Arabia, where there were large tracts uninhabited by men, and pastures for cattle. Their leaders were Omlacus, Idumas, Amon, and Mobus, whose descendants even in our times rule over the Omlacyni, Idumaci, Amonaei, and Mobaei. Many also migrated to the Ceratos and into the mountainous regions to the Giants and made alliances. They fortified many towns for themselves and long inhabited the mountains. Since they had horses and chariots, they instilled great fear in all their neighbors. From them descend the Asibuni and Indauri. All these things are described in the book of Taauto.

XVII. There was also an exile in Damascus, who first inhabited the region of the Ceratorum and made an alliance with the Onacyni. He went to Syria and founded the city of Damascus. Semphus and Pasurgus, exiles, were killed by the Byblians. These are those who fled from Egypt. Judas and Somyron emigrated, while Cislonte, son of Nasuci, ruled in Sidon, Nadobo in Tyre, Obro Cospio in Aradus, Dotrepe in Onacyni. At the same time, the Byblians had no king.

Page -81-

However, the Jews and Samaritans inhabited the region of the Idumaeans.

BOOK IV.

I. The deeds of Leonturgus and those who reigned after him, along with the crimes of the Byblians during a long period without a ruler, as well as the colonies established by the shepherds expelled from Egypt in Arabia and Phoenicia, are described in the third book. Sanchuniathon, however, continues his narrative with these words. At the same time, islanders, bearing and trading, landed, and they attacked the cities situated by the sea, and where they found them, they desecrated the rites of Saturn. Barcas, however, the founder of the city Bethataba, assembled a great army to meet those who even broke into his territory, and he joined the forces of ten kings as auxiliary troops to his army. But when they engaged in battle, both Barcas himself and all the allied forces were killed. This battle was fought in the field of the Bethatabaeans, where even in our times the tombs of the kings can be seen. When the Byblians heard that the kings had been defeated at Bethataba, they prepared their arms as quickly as possible. For the enemies had already approached across the plain to attack the city. But the Byblians inflicted a great slaughter on the enemies, using Jabide's example, disrupting the orders of the islanders. Finally, however, wounded, he sat on a flint stone.

which is still seen stained with blood; and the surrounding places, sprinkled with his blood, always remain green. In this battle, ten thousand of the enemies were killed. Jabide built a temple to Saturn on that field where the battle was fought, not far from the citadel of the Egyptians. When he had reigned for sixty years, he died in extreme old age.

II. After Jabide's death, Bimalus, king of the Sidonians, sent his son Rabothus to the Byblians and demanded that they make him

their king, just as he had already done with Baradodus, making him king of the Berytians. For when the king of the Berytians had died, and the citizens were quarreling among themselves over the kingdom, Bimalus sent his son Baradodus to them as king. When the citizens refused to accept him, the Sidonians besieged the city by land and sea, and after conquering that region, they handed over the kingdom to Baradodus. Therefore, Bimalus sent Rabothus to the Byblians; remembering the subjugation of the Berytians and seeing the army of Sidonians and Berytians approaching, the Byblians voluntarily accepted the one whom Bimalus had sent as their king, with no one opposing. Rabothus entered the city with a troop of a thousand Sidonian spearmen. He held power for thirty years.

III. When this entire region was afflicted by a severe famine, especially the towns by the sea, Bimalus sent...

...colonists to a place two days' journey from Byblos, which was called Aradi, named after Aradus, Bimalus' son, whom he had appointed as king of the town. Bimalus also subjugated the Giants who inhabited Lebanon, leaving Melcarimus, his son-in-law, as king of Lebanon and Coelesyria. In this way, Bimalus ruled over all the towns by the sea and the inland territories up to the river Orontes. When the king of Tyre, already old and without children, saw this, he voluntarily sent ambassadors to offer the kingdom of Tyre to the youngest son of Bimalus. All these kings in both the maritime and inland cities acknowledged Bimalus as their overlord.

IV. Bimalus also led a great army to besiege Amathia because the Amathians had sent aid to those who had revolted against Melcarimus in Coelesyria. He had with him ten thousand Sidonians. In this expedition, eight thousand Tyrians, three thousand Berytians, six thousand Byblians, and two thousand Aradians came as support. There were also a thousand archers from the islands; and the Onacyni sent one hundred chariots. With thirty thousand

armed men, he crossed the mountain to make a surprise attack on the enemies, who had set up camp in the plain. However, about fifty thousand men from all over Syria came to the aid of Amathia and greatly despised Bimalus. When the scythed chariots, which the Onacyni...

Page -87-

...had brought with them inflicted great slaughter, they fled as quickly as possible and did not stop their flight until they reached their own city. In this battle, ten thousand of the enemies were killed, sixteen thousand were captured; the magnitude of the spoils defies belief. Then, having attacked Amathia, Bimalus compelled the king to cede to Melcarimus the possession of the entire neighboring region. He also gave to Damascon, who had brought the auxiliary forces of the Onacyni, the field where the battle was fought, and Damascon founded the great and famous city of Damascus. After this, each returned home; this battle is still celebrated in songs.

V. Damascus, indeed, was the leader of the scythed chariots and was originally from Egypt. As an exile, he fled with his companions to the Onacyni, where there arose enmity between him and Caranus Ceratus, the king of Gaza. When Damascus heard that his brother had been killed in the mountains, he ascended to the dead, weeping and lamenting: "The voice of a man resounds through the forest, mourning the fate of his brother; the mountain peaks hear the laments, and the rocks echo. Rise, O Brother; for it is not time for sleep. Let us go to bring comfort to our mother. But he neither hears me calling nor looks at me weeping. A boy came to me, your brother, saying, at the foot of the mountain he was devoured by wild beasts. But approaching, I found a wound on his face,

Page -89-

a wound from a sword. I know well the one who killed my brother.

For you, Caranus, killed him unarmed with a sword. You will find me armed." He then buried his brother and gathered the forces of Amarxora and the Onacyni to attack the Gazaeans, and in the battle fought in the city field, he put Caranus to flight. For when he sent the scythed chariots against the enemies, he either killed or captured many of them. Having brought chariots from Egypt, he instilled fear in all the neighboring peoples. Of all in Phoenicia and Syria, he was the prince who had scythed chariots. When he helped Bimalus, he likewise equipped scythed chariots, drove the enemies to flight, and founded the city of Damascus. These events are described in the book about warlike men.

VI. Now, all the neighboring peoples, informed of this Sidonian victory, sent many fine gifts to Bimalus. Even the islanders sent ambassadors to the Sidonians concerning the restoration of the temples and altars of Saturn. They also returned the captives they had taken from the maritime cities. Therefore, with treaties made, Bimalus equipped a great fleet to station garrisons on the islands. The Sidonian leaders also set out for Tartessus with the fleet and made a treaty with the Tartessians.

VII. Bimalus established ten colonies and distributed a thousand settlers to each; the colonies were fortified with gates and citadels to repel enemies. When barbarians by chance attacked one of these colonies, the ships, which were kept ready for sailing at each colony, informed the Sidonians about the war. He led a colony to the island of the Citii, where he had already founded the city of Demaroon, which, however, had recently been devastated by mountain dwellers. He also established a colony in the regions of the island that face west, one on the island of Rhodes, and three in that area opposite Rhodes. Later, he founded a city in Geratis, as well as on the island of Mylites, and two in Ersiphonia. These are the ten colonies founded by Bimalus. The city that was established in Ceratis, which quickly flourished with a great number of inhabitants, led to an overflow of people

who colonized a nearby island, founding there a large and wealthy city. They built a temple there in honor of Astarte, which was endowed with great splendor.

VIII. In this way, having gained control of the sea, he also eradicated maritime pirates. With a thousand talents coming from the cities each year, he became very wealthy and was in greater power than all those who had ever held the dominion of the Sidonians.

He had a hundred thousand soldiers and a hundred chariots; seventy long ships, and countless cargo vessels. When he left his home, he sat in a magnificent chariot, dressed in purple garments. Preceding him were a thousand bodyguards, whose breastplates were made of silver. He died after having ruled for many years.

IX. Upon his death, the kings of the cities made Rabothus, who had previously been king of the Byblians, into a great king. Rabothus, after having reigned over Byblos for thirty years, went to Sidon as the supreme king, leaving Barsidus as king of Byblos, a man of noble birth, whose brother was killed by the citizens for his arrogance. Now, after Barsidus had held the kingdom for eighteen years, a great war against the Giants arose among the Sidonians, and with Rabothus ill at that very time, Barsidus was made commander of all the reinforcements gathered from all the cities. The son of Damascus was also present with two hundred chariots. When the battle was joined at the foot of the mountain, at first the Sidonians fled, and were pursued by the Giants. But when the Giants saw the scythed chariots, which had arrived in the meantime (for the Syrians had been prevented from crossing the mountain by heavy and continuous rains), they fled as quickly as possible to the mountain peaks. However, the first to defeat these previously invincible Giants up to our times was Cusabas, son of Ocalothonis, who built an altar to Saturn and dedicated the field and forest...

he consecrated to them, from which the priests would draw their sustenance. However, Barsidus, wounded in the battle, soon died. His son, Obdobaltis, whose other name was Obdastartes, succeeded to the kingdom.

X. Rabothus also died after having reigned among the Sidonians for thirty years. In total, he reigned for sixty years among the Sidonians and Byblians. Belirus succeeded him in his dominion. Now, Belirus, as it is described in the book of valiant men, long waged war with the Tartessians to subject their territories to himself; but he was defeated and spoke this lament. "Rich Sidon, did the sea cast you forth as a pearl onto the shore, or did you descend from heaven as a shining star? Your royal splendor illuminates the inland regions, and the sea gleams with joyful beauty. Queen of the waves, you regard those who sail by as your subjects, and as the most fortunate of mothers, you rejoice in the sight of your children. But from afar, tears will flow from your cheeks, moistening the earth, and the sea will resound with mournful song; for the long ships have been broken on the shores of the Tartessians, and the bravest of your sons have perished on a distant shore." After this, Belirus ruled Sidon for forty-five years.

XI. After Barsidus died, Obadus was king of the Byblians, who waged war with the Berytians. Belirus, however, sent ambassadors to him about making peace. During this war, the Byblians conquered Berytus,

but upon hearing that the islanders had been driven back onto the land, they returned home as quickly as possible. However, in their hasty return, they were said to have buried many riches in

the earth, which they intended to unearth once peace was made with the Berytians. Therefore, a multitude of Berytians gathered at the foot of the mountain, eager for those riches, and came to the designated place, but in digging, they found nothing, although they searched everywhere. When rains and storms came, they were thoroughly soaked. To this was added a damp and bitterly cold evening breeze. Having suffered much, they accomplished nothing and returned angry. On their return, however, one of them, slipping, felt a wooden chest in the mud. They found a heavy barrel and believed it contained gold and pure silver or golden and silver vessels, so that each of those who had undertaken the expedition would receive the greatest riches. Therefore, they decided to carry the barrel to the city as quickly as possible, lest they be delayed in its distribution and overwhelmed by enemies on the plain. Now, four men carried the chest on their shoulders. But there were others who also wanted to carry it, and they tried to displace those who were carrying the barrel, intending to take their place. When those carrying it resisted, many were wounded. Therefore, the leader, to settle the discord, immediately ordered the riches to be divided, and they broke open the barrel. Then, many were seized with the greatest anger. For the barrel, which they had believed to be full of gold, contained only stones.

and mud, and upon being opened, it was clear that the Berytians had been tricked by their enemies, and for this reason, they were very angry, especially since they were also mocked by those who had remained in the city. And thus, this incident went into proverb. For the Berytians are said to have mud instead of gold.

XII. At the same time (for it is fitting to mention all things worthy of memory), Cadmius, Anabaeus, Ischaberathon, and several others, all born in Byblos, sailed to Tartessus, more than thirty in number. However, having an inexperienced helmsman, they strayed from their course, and they did not know where they were. For this reason, they initially wanted to throw the helmsman into

the sea. But when he fell at their feet, begging for mercy, they forgave him. After long drifting, they were overjoyed when they sighted land, a town situated in an inland region. They had arrived in Tenga, but they did not know it. Therefore, they sent out six men to explore this region and its inhabitants. The townspeople, seeing them approach and offering to sell the grain with which their ship was loaded, were overjoyed, since the whole region was suffering from famine. They sent out fishing boats to tow the ship into the port. But when the Byblians noticed this crowd rushing towards them with great shouts, they thought they were enemies and, leaving those six behind, they put out to sea again.

Seeking the open sea, and sailing northwards, they were pressed by great scarcity for five days. For with the heat of the sun having burst all the barrels containing water, there was an extreme lack of water, and they nearly perished from thirst, and if anyone saved their urine to quench their thirst, another would steal and drink it, from which the greatest quarrels arose.

XIII. Tormented by this anxiety, they regretted having fled from the town, and having disembarked, they holed their ship and cast it ashore, and they ventured into the salt of the sea; for the seawater on the shore had solidified due to the sun's heat. Sometimes they even went into the sea naked because of the summer heat, and refreshed by the swim, they continued their journey to find water and people. But then, their feet's skin was burned, and they were consumed by thirst, and they no longer resembled humans. They were so weakened that two of those who had gone to search for a spring fell, as did some of those who had set out from the shore. Finally, they found a fruit-bearing tree and were excessively joyful at the sight of the beautiful fruits. But when they recognized the fruits were bitter and their juice caused ulcers around the mouth, they were overcome by the deepest despair and hopelessness about everything.

XIV. Suddenly, they saw ships sailing on the high sea, whom they hailed with signals. When these ships approached, recognizing them to be from their homeland, from where they had arrived in these regions,

Page -103-

they were astonished. The Byblians, using a foreign language, gestured with their hands that they had left some men on the shore who would easily perish. Those from the ships rushed back and found the men left by the Byblians already dead; they then led the crowd to a certain lake, where one man died from drinking too much water; then, the Imyrchacini prevented the others from drinking excessively. They returned later to the broken ship, took away the weapons and vessels, but left the wheat.

XV. They took the Byblians back to the island of Imyrchacina, and upon realizing they were not pirates but merchants, and being informed of their adverse circumstances and wanderings, they did not kill the captives but pitied them, and gave them back the weapons and vessels they had taken from the ship, if they would swear by the gods that all these things rightfully belonged to them. When the islanders examined everything, they found, among many other things, written books, and upon seeing the image of Astarte with horns in them, they believed these to be books of magic. For they attribute horns to evil demons, and they were unacquainted with the art of writing. Thus, frightened, they discussed this matter at length and sent the books and the bound men to the nearby island of Saira, where there was a king who also lacked experience in writing. However, he would not execute men for sorcery without any conviction. Finally...

Page -105-

he found an old man who was very skilled in our language and the art of writing, which he had learned as a young boy among the Tartessians. From that time on, both the king and the leading

citizens, after an interval of three days, were captivated by the reading of the book, and they derived great pleasure from it, especially from the story of the young man. Having translated this book, the king was eager for the explanation of the others, in which the deeds of the gods were described, as well as the songs of Nama. After the old man had examined these, he went to the Byblians and said, "If I were to explain everything as it is, we would all certainly be doomed, I myself and you." Then there was a great outcry among them. He had pity on them, and by omitting some things and softening the translation of others, he helped the Byblians' situation. After the recitation was finished, the king said they were good men, who neither practiced magic nor were familiar with demons.

XVI. Having suffered great hardships, they were finally freed from captivity. The people of Saira provided them with sufficient sustenance, especially an elderly widow. Anabaeus, a man of humor, once when he received a gift from her, said, "If you knew, even a little, how much mischief lies in me, you certainly wouldn't give me anything." She did not understand his words, but thought Anabaeus was expressing gratitude with a serious look. The others, however, sternly rebuked him. For what would happen if she by chance understood the language of the Byblians?

XVI. They spent the night in the aforementioned widow's shelter. Now, not knowing whether they should remain on the island for the rest of their lives or not, they chose a ship from those gathered at the shelter and left. All the others had already boarded the ship; but one was left behind who, due to the darkness, could not see them and called out to them. When some from Imyrchacina heard this, they believed thieves were present or were going to disturb the sheep, because of which the Byblians, with great haste, returned to their shelter. For if they were caught fleeing, it was likely that they would all be killed. Then, they were again in great sorrow for a long time, being held captive and unable to escape, burning with the greatest longing for their homeland,

women, and children. Finally, those still alive were sent by the islanders to Tartessus, and from there, after enduring much hardship and suffering, they returned to Byblos, where they found the men left in Tenga, who were also in dire straits. Of these, the last to die was Balidanus, and of those who had been on the island, Anabaeus, an old man by then, but weakened by many labors and hardships, so much so that his fingers had grown horn-like nails.

XVIII. In the far west of the island of Imyrchacina (of which the outermost is ten days' journey from the promontory of the winds), lie Hyresa, Hyrizima, Igydula, and others. In ancient times, they were inhabited by many people. Aniphas, king of Hyresa,

made an incursion into Hyrizima, which, being unfortified, he easily subjugated with his great forces. Afterwards, he also killed the other kings and conquered all the islands. Having defeated the inhabitants, he despised them all, so much so that he also held the gods in low regard. Then there were earthquakes, rains, and celestial fire, by which both the king and many inhabitants perished. The survivors fled to other regions, so that in our times, the islands are deserted by men. High mountains are found there, with the highest one on the island of Hyresa, always spewing fire. All these things are described in the book of wanderings.

XIX. Now, Belirus built a school not far from his city, where the sons of priests were educated, trained in sacred rites, and instructed in the knowledge of laws and the art of healing. He died after a reign of forty-five years.

BOOK V

I. Now, how Jabis defeated the islanders, and how Bimalus conquered the Amathaeans, the colonies he sent out, as well as

the war of the Byblians against the Berytians and the wanderings of the Byblians, are all narrated in the fourth book. Sanchuniathon says, however, that after Belirus died, Amoam, son of Belirus, who led the army against the Tartessians,

was defeated, ordered the cities by the sea to prepare ships and an army to avenge the defeat he had suffered from the Tartessians and to bring the colonies in Ersiphonia and Tenga back under control. Therefore, the colonies sent grain and a fleet, while the Ceratii sent spearmen and archers.

II. Amoas ordered those who had arrived to set up camp, organized according to their nations, cities, and tribes. Thus, the Byblians set up camp in the town of the Soataeans, the Berytians and Aradians in the field situated at Bidcoroth, the Giants in the territory of the Dibonitaeans, the Sidonians and Ceratii in the city, and the islanders at the port; the long ships, being hindered by contrary winds from sailing to Sidon, were positioned opposite the citadel which belongs to the king in Dibon. When Amoas asked why no one from Tyre had come, the king of Aradus informed him that the Tyrians were indeed armed, but having abandoned the Sidonians, they would aid the Tartessians, as they were the only ones allowed by the Tartessians to enter Tartessus and trade there, while they prohibited other cities from access. He also said that the colonies in Tenga and Ersiphonia, following the example of Tyre, had made treaties with the Tartessians. However, Daborpis, a Tyrian exile, said that the Tyrians had also sent thirty long ships to the Tartessians.

III. For this reason, Amoas was extremely angry with the Tyrians. Yet, he initially did not seek their destruction but tried hard to win them over with many entreaties.

They, however, refused to serve as mercenaries in the Sidonian camps; for they would never abandon their lineage of Melicarthus and the founders of the city of Tyre. Frequently warned, they continued to resist, and Amoas Molcoæxmam, the son of Obadus, was sent with a fleet against the Tartessians, while he himself laid siege to Tyre. However, during the night, as the Tyrians made a breakout, a large number of Sidonians were killed. Amoas, riding in a chariot, fled to Sidon, where he found the fleet, which had also been defeated by the Tartessians at the island of Cittio, and was soon wounded and died, 60 years after having reigned. Also, Obadus died, consumed by grief, because Molcoæmas' son had died in a naval battle against the Tartessians.

Obadus, however, reigned for thirteen years.

IV. The Byblians chose Hannon as their king, the son of Molcoæmas, a very young man, who, riding a horse, hid his weakness, and reigned for fifty-five years, gaining the favor of the Byblians.

V. Then, Jasimon was appointed as his successor, who accepted peace with the Tyrians on the condition that he would allow trade with Sidon and permit them to have possession of the colonies in Ersiphonia and Tenga that the Sidonians had established. He also promised that he would never send a fleet beyond the island of Mylita, nor into the regions under the control of the Tyrians, nor to Tartessus. Jasimon reigned for twenty years, and...

While he was reigning, peace with the Tyrians was violated. And while they were in distress and reduced to poverty, Jasimon amassed great wealth for himself.

VI. Opposite the island of the Mytileneans lies the island of Mazaurisa, named after the mountain in it that has volcanic activity. There is a strait between them, which, if navigated

through, one would reach Ersiphonia very quickly; but if not, the entire island must be circumnavigated. But the people who lived near this strait were so savage and inhospitable that no one could pass through without danger. Therefore, the Tyrians established colonies on both coasts of the strait, to make the passage safe, with a town on the island and a tower and fortifications on the shore opposite the island. However, the barbarian multitude descended, destroyed the tower and fortifications, and slaughtered the guards, except for one who fled to the town and informed the townspeople about the barbarian attack.

When the townspeople were in great fear that the barbarians might also capture the town, the Tyrians sent all of their own and the islanders' forces to their aid. Initially, the Tyrian army defeated the islanders. But when they were boasting of their victory and neglecting military discipline, the barbarians, during the night, inflicted a great disaster upon them. At the same time, some of the barbarians swam through the harbor and set fire to fifty long ships. Four thousand Tyrians were killed in this battle. The provisions that had been on the ships were burned, and they were left in a state of shortage...

A famine arose, so severe that many perished from hunger, until ships arrived from Ersiphonia carrying grain. At the same time, the Tyrians repelled the enemy. But since the barbarians often returned, there was a great need to strengthen the town with additional forces.

VII. Now, Sidon, the son of Jasimon, hearing that the Tyrians had been defeated in Mazaurisa and that the Tyrians were in financial distress, promised them aid if they were willing to submit again to the Sidonians. He promised thirty long ships and three thousand soldiers. The Tyrians gladly agreed, and they subjected the city and the islands of Sidon to his control. With Tyrian aid supporting Sidon, the Tyrian enemies were quickly defeated on the

island of Mazaurisa. In this way, Sidon restored the rule of the Sidonians. He reigned for forty years; however, it is uncertain whether he was killed by poison or by a sword. He had been struck by an incurable disease and was weary of life. After Sidon’s death, Citylbas reigned among the Sidonians.

VIII. In the thirty-fourth year of Sidon’s reign, Hanno, who had held the rule of Byblos for fifty-five years, passed away. After his death, Hierbas, Hanno’s son, reigned in the city of Byblos for thirty-two years. During Sidon’s reign, the friendship that his father had established with the Sidonians was of the greatest importance...

he cultivated diligence and maintained a heavy armament, supporting one thousand soldiers and ten ships, part of the fleet ready at hand for six years, such that he made a large investment in military matters. After Sidon’s death, when Citylbas, although the war in Mazaurisa had long been settled, still commanded the soldiers and ships under Hierbas, he refused to provide the army. Initially, Citylbas decided to conquer Byblos. But when he heard that the Aradians and Berytians would resist his will, he acted more mildly and sought to establish peace.

IX. Hierbas, however, sent a colony to the Cilician part of the region that overlooks the island of the Cittians. After it was devastated by the natives, the region remained deserted for a long time. Some Tartessians, refugees from their homeland, sought land from the Tyrians; and when they were sent by the Tyrians to Byblos, the Byblians deliberated on the allocation of lands and gave them the devastated colony. Thus, the Byblians sent Ocalothon with a fleet to guard the foundation of the city. Ocalothon surrounded the city with walls and repelled the native inhabitants, although they outnumbered the colonists. When the cavalry charged the barbarians, they quickly retreated. After Ocalothon waged war with the enemy for ten years, the Byblians deserted him; for the Tyrians had sent soldiers and ships to aid

those besieged. He then noticed that his neighbors were the most powerful, and that the walls were no longer sufficient to provide defense.

Page -121-

he led the inhabitants to the island of Cittium, while he himself retreated to Byblos. The city, now abandoned, was named Tartessus or Tarsim, because the inhabitants were Tartessians. Ocalothon, in his advanced age, was consumed by sorrow when he was told of the death of his son Cusaba.

X. Basanus, endowed with authority in the city of Byblos and eager for power, killed Hierbas by night. With many helping him, he seized the fortress and port, and the following day was made king by the people. By avenging Hierbas' death, he won the favor of the Sidonians, granting them everything they asked for. Hierbas died after reigning for thirty-two years, twenty-six years after the Sidonian kingdom had returned to Citylbas. Basanus, who had killed Hierbas, was expelled from Byblos in the fifty-first year of his reign because he did not consider the insolence of his own people. Citylbas, however, reigned for forty-two years in total. After his death, Agathon, the son of Citylbas, held the Sidonian kingdom for thirty-eight years. He sent a great fleet to Mazaurisa and founded five colonies to foster a surplus of people. A thousand colonists also settled in Ersiphonia, whose cities, before, could not resist the Tartessians, who often invaded this region. On the other side of Ersiphonia...

Page -123-

The islands, Gyton and Gadyla, are located in a fertile region rich in resources. Between them, in the strait, a city was founded. Agathon also ordered the cities of Byblos and Aradios to

send colonies to Tengam, and instructed the Berytians to restore their port. All these actions provoked the envy of the Tyrians, but they could not hinder them.

XI. At this time, many pirates from the Cerats raided with ships that had returned from the islands. They ambushed vessels laden with riches, plundered the cargo, and took the sailors into slavery. Enraged by this, Ceratos raised a large army and captured the city of Ascalon. He then fortified the city with a garrison of a thousand men, leaving Byblos and Aradios, but especially the Tyrians, with only a thousand soldiers. Agathon then set out toward Gaza, but on the journey, he was assassinated at night in his headquarters by Melcalace Mænxo, who commanded the Tyrian forces. After the king's assassination, Melcalace quickly marched to Ascalon with the Tyrian army. From that time onward, the city remained under Tyrian control for a long period.

After Agathon's death, the Sidonians were ruled by Asmunius, a very young boy, who was in poor health.

Book VI

I. The war that the Sidonians fought with the Tartessii, and the way the Tyrians initially reached great power, but later were reduced to poverty, as well as how the kings of Hierbas resisted and how the Tyrians, after the assassination of Agathon, seized the fortress of the Ascalonites, is narrated in the fifth book. However, this book also tells how the kings of Byblos were driven out of the city and how they defeated Gommadem, as well as the deeds of the Sidonians, and the wars of the Jews and the Samaritans.

Now, it is said that the citizens gathered in the royal citadel and demanded that the king, in the presence of his companions,

punish the Byblians, who had offended him, by subjecting them to humiliation. But Basanus, in order to reject the citizens, sent out the soldiers, who, in organized ranks, attacked the people. However, when the Byblians resisted with a great shout, they fled, fighting each other with their spears. In this way, once the Byblians had defeated the soldiers, they broke into the royal citadel and killed whoever from the king's entourage they found. Basanus himself fled, wounded, and died the next day. After these events, the citizens of Byblos entrusted the control of the city to the senate alone, due to the kings' arrogance and injustice. The sons of Basanus, in order to recover the kingdom, set out with an army against the city and arrived...

At night, so that they might unexpectedly seize the gates. Having been made aware of this, the townspeople, approaching, gave way to flight. Then they besieged the city, intending to conquer it through hunger, and, with ships bringing supplies into the city, they blocked the port with iron chains. As a result, while the city was being pressed by hunger, the besiegers hoped that they would soon conquer it. But this hope lacked success. For the Byblians, preparing their ships, were transported by long chains, and all of them stood on the opposite edge of the ship, so that they could turn it toward the part where the chains were, and thus more easily tie the posts with ropes. Then, indeed, with the same force, they rushed toward the other edge, where the ship was suddenly lifted, and in this way they pulled out the chains and posts with a great shout, and took them into the city.

When these things were learned, the enemies began to despair about the capture of the city, and the Byblians sent an ambassador to negotiate peace, a nobleman from the mountain region. When he had just arrived with the auxiliary troops in camp, and had never seen the ship, he wished to examine it more carefully. He was therefore sent by the Byblians to the long ship, and he admired both its size and strength, but especially its speed; having observed everything, he returned to the camp

and soon made peace. From this time onward, Byblos had an interregnum of twenty and a hundred...

Page -129-

Each man was acting according to his own judgment. As a result, many wars arose, and the entire region was devastated. Moreover, the number of wild animals, such as lions, panthers, and wolves, grew in an extraordinary way, so much so that they even devoured humans in the middle of the city.

At the same time, the Byblians sent ships against Gommades, who, as a sea raider, had caused them great harm, especially one ship, which was named 'the Cow.' When Gommades held his ships at anchor off the coast of the Cittian mountains, the Byblians, with their fleet, arrived and attacked him with two hundred Byblians and one hundred mercenaries. Many of his men were captured. Some of Gommades’ companions fled from the ships into the mountains, but with the help of the Cittians, Gommades and those who had followed him were captured and beheaded the next day.

This war began in this way: Gommades, a very rich man, had gone to the king of the Tengeans, who honored him with the highest distinctions. But when he despised the Aradians and Byblians, a Byblian merchant, standing nearby, pushed him and pointed to Gommades, saying, 'Indeed, this man is proud and despises everyone. However, in our city, he was once a slave, and even though he was beaten many times, he didn’t even mutter.' Misinterpreting these words, Gommades plotted against the Byblian, and when the merchant escaped, he armed his fleet and attacked all the Byblians he could find, treating them brutally...

Page -131-

"He captured the ships. However, at Uittium, he was defeated by the Byblians.

IV. However, those who held power at that time over the Sidonians were of limited authority. Asmunius had reigned for eight years when Basanus died. After Basanus' death, Asmunius reigned for an additional thirty-nine years, so that in total he ruled for forty-seven years. When he died, Cybozus, the son of Asmunius, took up the rule of the Sidonians. He was slain in battle against the Tyrians, after he had ruled for thirty-one years. Nasucus, the son of Asmunius, was the first to be expelled from the city by the Sidonians; he withdrew to the mountains and hunted the lions, of which there was a great number there. However, after some time passed, the Sidonians, driven by the Tyrians and brought to distress, made Nasucus their ruler. Under his leadership, they defeated the Tyrians and the Berytions by land and sea, and made the Tyrians and the Berytions pay tribute. When he was besieging the Ascalonites, he was struck by a stone at the gate and died after reigning for eight years. The Sidonians had him taken in a ship to their port, where he was dressed in royal clothing and carried in a chariot to the royal tombs, with virgins leading the procession and singing a funeral hymn: 'Mourn, O Sidonian men, the man who excelled in virtue above all; mourn, O virgins, the most beautiful of kings. For Nasucus, the most flourishing king, has died; he was the victor over the Tyrians. He was not effeminate, as the sons of kings often are, nor...'

He composed great songs, which are often sung in the royal fortresses. But the soldiers rejoiced in their shouting, and they took pleasure in the roaring of the lions. Who among you can bear the gaze of the yellow-eyed dead lion? Who dares to approach the thick forest, where the beasts dwell? But the brave Nasucus fled from the panthers, and slept in the dens of lions. Now, the victor of battles, he was struck by a stone from the wall and killed, and the tamer of lions was slain by a boy.

V. After this, the Sidonians made Cislontem, the son of Nasucus,

their king. He reigned for forty-nine years and sent out a large fleet, which established a colony near the Tartessians, with whom they traded, but the Sidonians were prohibited from entering the Tartessian town. The king of the Tartessians attacked the colony, captured the Sidonians, and sold them as slaves in the lands of the barbarians. He even sent a fleet to the islands, devastated the Sidonian colonies in Tenga and Ersiphonia, and returned to Tartessus with a great amount of loot. From that time on, the Sidonians did not dare to sail to Tenga and Ersiphonia, because of the danger from pirates who arose in that region, and from the fleet of the Tartessians, which wandered in those parts of the sea.

VI. At this time, Dotrepes expelled Calylopes, the king of the Onacynores, from the city and took control of the kingdom. However, Calylopes fled to the Judeans in Idumea, where he remained for a long time. For this reason, discord arose between the Onacynores and the Judeans. A little later, when the Judeans were grazing their herds in the pastures of the salt marshes, the Onacynores and the Omlacynores, attacking them at night, killed the shepherds and drove the herds into the town. (The effort being successful, Dotrepes sought to subjugate all of Idumea to himself and sent out Ismilymam with an army, who, with the help of the Omlacynores, defeated the Judeans. After the battle, the Omlacynores, returning with much spoils, went back to their land, while the Onacynores pursued the Judeans. The following day, renewing the battle, the Judeans slaughtered many enemies, and they captured Ismilymam himself alive; they ordered him to be brought before the Judean leaders, who gave him fresh cheese and coarse bread made from bran, and stripped him of his clothing. He said, however, that he had never been clothed in such food or such clothing; for he had used purple garments. Then, the oldest among the leaders said, "You said our bread is tasteless and our garments uncouth; so, what did you come to us to consume?" After saying this, they led Ismilymam to his death. After these events, the Judeans and the Somyrans waged war for a long time against

the Onacynores, the Omlacynores, and the Cerati; indeed, they sought to take control of the strongholds of the Cerati...

Page -137-

They were unable. The Somyrans descended into Batanæa, a region that also produces balsam, which is cheaper because it is produced by the Ncebites, who received it from Cidmon, who had returned from Tyre and received it from Byblos. For the mountains of the Ncebites produce an abundance of balsam, and much wheat is found in the villages. After the death of Cidmon, the Ncebites and the villages were under the rule of Agmon, the firstborn of Cusabi.

VII. Therefore, the Judeans had taken control of the region of the Onacynores; the land of the Mobaeans, Omlacynores, and Batanæans was under the rule of the Somyrans, who had many herds. When the Batanæans sought to take it, the Mobaeans sent ambassadors, promising to expel the Somyrans and to plunder their land, if the Somyrans, who lived in Batanæa, left for the sake of war. They promised to throw wooden stilts into the Jordan River, which would indicate that the Somyrans had left and would summon the Mobaeans to join forces, so that together they could more easily defeat those who remained at home. Therefore, when the Somyrans once invaded another region, and the Mobaeans noticed the stilts floating in the river, they immediately set out with their army to Batanæa, and, after slaughtering and leaving many behind, they made a great plunder, driving off oxen, sheep, and goat herds. But those Somyrans who were among the Mobaeans, hearing what had happened to their brothers, first fled in disarray; but shortly afterward, they returned and defeated the Mobaeans, killing all of them. As for the mountains of the Batanæans, they took them into their control...

Page -139-

They were unable to reduce control. Therefore, the Somyrans

encircled the Asphaltic Lake in that region, which is to the East, while the Judeans were to the West. Later, they also defeated the kings of the Carnæans and the leaders of the inland regions, and they made the entire area subject to their rule. However, they did not take control of any of the cities that were located by the sea.

VI. After the city of the Carnæans was captured by the Somyrans, and King Atymos was killed, the Sidonians, along with the Tyrians, Byblians, Aradians, and Berytians, and the mountain dwellers, made an alliance with the Somyrans to repel them if they tried to launch an invasion. They appointed Gislon, a Sidonian, as their leader. Therefore, the Sidonians sent five thousand soldiers, the Tyrians two thousand, the Byblians one thousand and two hundred, the Aradians and the Berytians eight hundred and one thousand, making a total of ten thousand, to march to the mountain and set up camp in the village of Momigura. When the Somyrans heard that there was such a large army on the mountain, they refrained from making any incursions.

IX. After Cislon’s death, Ratops, Cislon’s successor, ruled the Sidonians for sixty-two years. The interregnum that had lasted for a long time in Byblos was ended, and they sent for Odam, a king. After the city of Basan had been expelled, the Byblians had been without a king for one hundred and thirty-two years, but they welcomed Odam with goodwill, and he ruled for forty years.

Later, Tolomon, the son of Odam, was king for forty-two years. During these times, the kings of the cities kept peace among themselves for a long period. After Ratop, Jacylbas, the son of Ratop, ruled the Sidonians for forty-eight years. After Tolomon's death, Aro'Phel reigned in the city of Byblos for twenty-six years. He had a servant named Sybnas (for the Byblians call their servant Sybnas), whom Arorphel adopted, since he had no children. After Arorphel's death, they made Eur [or Euer] king, and he ruled for twenty-seven years. Jacylbas had two sons, the elder

Petas and the younger Barcas. After his father's death, Petas ruled the Sidonians for thirty-nine years. Barcas, however, first lived with his brother. When Sybnas died, Barcas was sent to the Byblians as king by Petas. Barcas reigned for thirty-three years.

At this time, the Amathæans sent colonists to the plain in the East, and their leader was a man who was eight cubits tall, and when he advanced into the mountains of Armenia, he made the entire region subject to his rule. The same mountains were inhabited by prophetic settlers, and both the natives and the colonists cultivated them. Everything seemed open to them, and not even the most hidden things could be concealed. When Barcas heard of this, he, whose wife was the most beautiful virgin, Nebrana, but who was every day either drunk on wine or sick when not so...

He could not find a doctor, so he ordered a scribe to go to those prophets and ask them what remedy should be used for this new and unheard-of illness. They said that wine was the most healthful and easily digestible liquid for men. The man, returning home, found his wife, who had been greatly intoxicated, and easily brought her back to health by beating her with a stick. When the scribe reported this answer to the king, Nebrana had already died from being excessively drunk.

X. After the death of Petas, the Sidonian kingdom was under the rule of Obdocernus, Petas’s son, for thirty-six years. After the death of Barcas, he sent his brother Potimacus to Byblos as king, where he reigned for fifty years. However, when Obdocernus was captured, he handed over the rule of the Sidonians to Moebus, his son, who reigned for forty-two years. Afterward, Jonacus held the kingdom for eighteen years. Potimacus, now weakened by age and strength, persuaded Obudæ, the son of his brother, to take control of the Byblian empire. Obudæ, however, ruled for twenty-seven years. After Jonacus’s death, Soromolcas, the son of Jonacus, ruled the Sidonians for thirty-two years. After Obudæ,

his son Colbas ruled for eleven years, who was also called Macron Motacin because he made the sweetest verses. After him, the kingdom of Byblos was held by Gerson for six years...

Page -145-

Misaron reigned for thirty-eight years, Jarbas for forty, Detanus for forty-one, Balmaborotus for thirty-six, Atlantem for twenty-six, Zabdiba for forty-one, Asdruilus for five, and Simarontes for nineteen years. After him, they made Adonilibnam king of Byblos. However, after Soromolcas, the Sidonians held the rule for a total of one hundred years, under Memrumus, Doborpis, Cador, and Moliocus. Gadylcarus, the son of Moliocus, reigned for forty-three years. After his death, the supreme Phoenician rule was transferred to the Tyrians.

BOOK VII

I. Elasarus, the king of Amathus, sent to Gadylcarus, praising him for his justice and wealth, and bringing him many gifts, among which three stood out: Ethiopian servants, whom he had bought from the Babylonians, skilled in many arts. For these men stirred up a serpent to anger by offering it purple, and later approached it with an undaunted face, kissing it while it wanted to bite, doing so without any danger. They even did not suffer anything, inserting a sharp sword through its mouth all the way to the heart. Gadylcarus watched these and other such things with great pleasure, and adorned them with many honors.

Page -147-

First, the scribe was given a gift; secondly, he was put in charge of the fleet; but thirdly, he had nothing to give, since he neither knew the art of writing nor was skilled in military matters; and even if he had been skilled in these things, he could not have done anything, since he did not even understand

the dialect of the Sidonians. Therefore, the king made him the chief judge. However, in his place, there were others at the gates who carried out the duties of the judge. Gadylcarus abundantly provided these men with magnificent clothes and great wealth; they also lived in the same fortress with the king so that the king, in case he happened to be sleepless, could summon them and spend time watching them perform rare and marvelous feats. The authors of unjust judgments, extorting large amounts of money, severely oppressed the Sidonians. They were also hated by the kings; for they had acted more arrogantly toward the king of the Aradians. Furthermore, they prevented the prince of the Berytians, who sought supreme command in the war against the Giants, from receiving it. In this way, they made everyone angry.

I. However, Gadylcarus, who had no children, was persuaded by the Ethiopians, who had received many magnificent gifts from him, to adopt a son and name his successor Bartophus of Tyre. But the kings of Berytus and Aradus, who were of the Ochritobimal lineage (so called because they descended from Bimalo), envied Bartophus for his supreme power, and though they could not take it from him by force, they decided to overturn his rule...

The Ethiopians, who were the supporters of the king’s decision, accused them, claiming that they had prepared an assassination plot against the great king’s life. With false testimony, they persuaded Gadylcarus to have them thrown into chains and sent to the island of Cittium.

II. Shortly after, Gadylcarus died in the forty-third year of his reign, after Balmaborotus had held the rule of Byblos for twenty-nine years. After that, the Ochritobimali, who held power over Berytus, Aradus, and the islands, gathered an army and armed a fleet to fight for supreme power against Bartophus, whom the Byblians and Obdalius, the ruler of the island of Mylietes, supported. It was decided that neither side of the Sidonians would obey the other, but instead would follow the one who would

be victorious. Indeed, when Bartophus won and subjected all the towns to himself, the Ochritobimali fled to the islands and founded many colonies. Bartophus sent kings to the towns, whom he had chosen from his companions, and did not live among the Sidonians because they had not helped him. Instead, he resided in the city of Tyre, which from that point forward became the leader of all cities, both maritime and inland.

IV. In this way, although Bartophus gained control of all of Phoenicia, he could not subject the colonies to himself, because the Ochritobimali, having equipped a large fleet, easily held control over the sea. He also frequently faced setbacks...

Unexpectedly, they attempted to seize the town of Arben, which at that time was fortified, but they were defeated by the Berytians. Bartophus, however, decided to attack the colonies. But since the enemy had a greater number of ships, he ordered the rulers to gather and bring as much naval material as they could to Tyre, to the armory, which he himself had expanded.

When he entered the harbor once to inspect the shipbuilding and thereby inspire the men’s zeal, his eye was wounded by a plank, which was quickly removed, and the king was carried to the fortress. However, despite being treated with great care, the wound worsened to the point where it became fatal, and Bartophus died the following day, after having held supreme power for six years.

V. After his death, they made Joram, the son of Bartophus, king, whom the Tyrians call Mierbam. He reigned for fifty-seven years. He armed seventy-nine long ships and sent a large army to Cittium, where the Ochritobimali had gathered many troops. The Tyrians besieged the city for a long time and began to despair of capturing it. However, the Ethiopians, whom we mentioned earlier, came as deserters from the city, where they had been cruelly oppressed by Ochritobimalis, and said that the townspeople were

overjoyed and drunk with wine because they had noticed that the Tyrians were beginning to despair of capturing the city. Therefore, the Tyrians, having been detained...

Page -153-

They asserted that, by pretending to leave their tents, they would easily capture the city if they scaled the walls at night. Following this plan, the Tyrians raised their anchors and sailed off, pretending to depart as quickly as possible for Phoenicia. But when evening came and they returned, having captured the city, they slaughtered all the Ochritobimali, as well as some of the Cittians. When this victory was spread to the colonies, all sent ambassadors to Tyre, swearing allegiance to Joram. The king was also pleased when he heard that the Ethiopians were present, recalling how much they had helped his father, and how much benefit they had brought, and for the rest of his life, he showered them with favors.

VI. At this time, Obdalius, the king of the island of Mylietes, had sent all his forces to Cittium to assist the Tyrians. When the barbarians, who inhabited Tengam, noticed this and saw the island stripped of ships and people, they came under the leadership of Plusiacon, who had married Obdalius’s daughter, and after killing Obdalius and many others, they plundered this region and set the city on fire.

VII. Now, Joram ordered all the kings of the cities and islands to write down the records of the population, ships, arms, horses, chariots, sickle-men, and wealth, and to send men to the neighboring regions to describe them. He also ordered them to write a book about these matters.

Page -155-

In this way, the king became the author of the description of all the regions, both those situated to the west and those facing

east, as well as the islands and the inland regions. The Ethiopians, however, informed the king that there were also large and famous regions to the south, with an enormous population. This region produced many precious things, such as gold, silver, pearls, gems, ebony, pepper, elephants, monkeys, parrots, peacocks, and many other things. There was also a certain peninsula that extended to the farthest east, where the inhabitants could see the sun rise from the sea.

III. Therefore, Joram sent ambassadors to Natambalus, the king of Babylon, to speak in this manner: “I hear that the regions of the Ethiopians are large and famous, and indeed, they are easy to access from Babylon, but inaccessible to the Tyrians, and I wish to learn about them. If, therefore, you provide my servants with suitable ships, I will send you one hundred purple garments.” When these words were communicated to Natambalus, he agreed to provide ships to the Tyrians. But the Ethiopians, who were accustomed to trading with the Babylonians, declared that they would all leave the city if Joram gave them permission to sail to Ethiopia.

IX. After this, Joram promised Ionippio the Jew, that if he would provide a port leading to the Ethiopian Sea, he would help him to build a royal fortress and bring cedar and fir wood...

And square stones. Moved by these things, Irenius gave the town and port of Flotham to Joram. Although there were many palm trees, the ships were unsuitable for construction, Joram sent around eight thousand camels to Flotham, loaded with naval materials, and ordered ten shipbuilders to construct ships. He made Cedarus, Jaminus, and Cotilus the commanders of the fleet. Two of the Ethiopians had already died. However, Lancapatus, who survived, when he first heard that the fleet was about to set sail, went back to his homeland.

They sailed to the sea near Flotham, but fierce storms prevented

them from crossing the strait. In the meantime, they stayed on an island for five months, planting wheat in the lower-lying ground, and made a very rich harvest. Afterward, they sailed through the strait heading east, leaving the land of the Arabs behind, and after many days had passed, they saw ships from Babylon, returning to their homeland from Ethiopia. The following day, they reached Ethiopia itself, whose coastal region is waterless and sandy, but the inland is mountainous. For ten days, they sailed along the shores to the east. But then, the land turned to the south, vast in size, where the Ethiopians inhabit large and famous cities, and even sail the seas. However, their ships are not equipped for war, nor do they use sails. Thus, after sailing south for thirty-six days, they reached the island of Rhachii.

Page -159-

X. They dropped anchor off the shore of a low-lying region, densely covered with many tall trees. But at night, when storms would arise, they were in great danger until the sun rose. After setting out at noon, they saw a safe port and many villages in the inland region, which were densely populated. When they disembarked from the crowd of people who inhabited these villages, they were surrounded. However, the governor of that region welcomed them hospitably and provided them with the most splendid feasts for seven days. In the meantime, he had sent a messenger to the great king, asking him to consult about the Tyrians. When the messenger returned after seven days, the governor summoned the Tyrians and set out on a journey to the king, who lived in Rochapattæ, a name for the greatest and most famous city on the middle island. Many hastati, sent by the king, preceded them, making noise with their spears to frighten the elephants, whom they feared both because of their numbers and their boldness, especially during the mating season. The Tyrians followed, among them Cedarus, Cotilus, and Jaminus, who were carried in litters; some rural men were carrying gifts. The procession was closed by the governor, riding an elephant with his bodyguards. On this journey, when they crossed the river on the third day, one of those crossing was devoured by crocodiles,

which were abundant in the rivers. After a journey of three days, they saw the city of Rochapattæ, towering with the tallest...

Page -161-

"Surrounded by mountains. When they heard that they were near (for this rumor had spread throughout the entire region), all the inhabitants of the city quickly came, riding on elephants, donkeys, or in litters, in order to see the Tyrians. There was also a great crowd of foot soldiers. The centurion, however, accompanied them to the royal citadel, which was the largest and most splendid, and closed the gates to prevent the crowd from entering. Then he led them to King Rachius, who was sitting on the most splendid of couches. They presented him with horses, purple garments, and cedarwood seats. In return, the king gave them mutual gifts: pearls, gold, two thousand prominent elephant tusks, and an abundance of excellent cinnamon. The guests were entertained for thirty days.

XI. Some Tyrians also died on the island, one having been weakened by illness, the other killed by the gods. For a man found goat dung, and with figures drawn in the sand, invited a certain priest to play a game. The dung indeed was from a goat, but the other, when he could not find camel dung (for it is not found on the island), used cow dung, which was abundant in the region, and placed the figures upon it. The priest, who happened to be present, discouraged the game, because cow dung was considered sacred among them. Laughing, they went away.

The men continued to play, but soon collapsed..."

Page -163-

The day of their death came, and all the bystanders feared the gods. One of the deceased was a Hicrosolymite by nationality.

XII. The most famous island of Rhachius is surrounded by the sea

on all sides, except for a narrow isthmus that allows passage to those on the opposite side. This land is formed by accumulating mud, which even in the mountains can be found in traces, and from which a great king originates. The island's width spans six days of travel, and its length extends twelve; it is very fertile and inhabited by many people. What the island produces is excellent; for the sea offers an abundance of very delicious fish to those who live by it; the mountains feed many wild animals, including the largest of elephants, and the island also produces a very aromatic cassia. Gold and gems are found in the rivers, and pearls along the shore. Four prefects rule the island, all of whom are subjects of the great king and pay tribute in cassia, elephants, pearls, and gems. The king himself has an abundance of gold. The first prefect rules in the southern part, where herds of elephants are found, many of which are caught and are of exceptional size. The shores of this region are inhospitable, and the people are few. The city, where the prefect resides, is said to be the largest and most renowned, and it is located in the Mediterranean region. The second...

The king rules over the region situated to the west, which produces cinnamon; the Tyrians disembarked there by ships. The third king’s dominion lies in the northern region, which is abundant in pearls. He also built the highest wall in the narrow passes, to prevent the barbarians, who live on the opposite side, from crossing. For in the past, when they raided the region, they found homes, sacred places, and groves, which they ravaged, and they slaughtered the inhabitants who had not fled to the mountains. The fourth king rules the region facing east, which produces gems, including lychnite, sapphire, and diamond. All of these kings are the great brothers of King Rochapati. They rule over these regions, but the greatest of them, the oldest, holds the highest power and is called the great and most powerful king. This king possesses a thousand black elephants, and five white ones. The abundance of black elephants is nurtured by the forests; however, the white ones are very rare, and are only

found on this island, where they are said to be cared for by the black ones. When such an animal is captured, it is brought to King Rochapati, who alone allows the use of a white elephant for transportation; it is forbidden for his subjects to do so. There are also many crocodiles in the rivers, which are fiercely dangerous; but they are killed by the multitude of people who throw themselves into the rivers, using sharp stakes. After ten days in Rochapattā, many Tyrians, along with Rachio, went out to hunt the crocodiles.

Chapter XIII. When the ships had returned, he ordered a column to be erected before the temple of Melicarthus, and that all the deeds done should be inscribed on it. This column, indeed, was shattered by an earthquake the previous year, but it remained intact, so that the inscription can still be read.

Chapter XIV. At the same time, the temple of the Casian Cabiri was desecrated. A man had lived near Gabula, which he had received from Obiba, the son of Topha. This man was burning with love for a virgin, but, unknown to her father, there could be no familiarity between them in his house. Therefore, they made their plans at night in the temple’s vestibule by the Pontic lake, drinking wine and joking. However, they were caught by two temple servants, and the virgin escaped. The other man, who had tried to take her, was thrown down by Gabulus, so that the man, now deprived of his headgear, ceased to pursue her in the dark. The other one, however, was struck in the eye with a certain vessel, which he had been holding full of wine.

Book VIII

Chapter I. This is the *periplus*, which King Joramus of the Tyrians ordered to be made by Joram, the priest of Melicarthus, and to be inscribed on a column in the vestibule of the temple of Melicarthus; he also ordered Sydycus, the scribe, to write four

books and send them to the Sidonians and the Byblians.

-- Saxon's note: A periplus, or periplous, is a manuscript document that lists the ports and coastal landmarks, in order and with approximate intervening distances, that the captain of a vessel could expect to find along a shore. In that sense, the periplus was a type of log and served the same purpose as the later Roman itinerarium of road stops.--

And to the Aradians and Berytians. The remaining copies are lost, and the column lies broken in the ruins of the temple.

However, the book of the Byblians has remained intact until our time in the temple of the Goddess Baaltis, and it says word for word:

"Book II: Hierbas, son of Bartoph, king of the Tyrians, addressed Joram, the priest of Madyn, at the time when the first fruits of figs were being harvested, in this manner: Take a book and a stylus, and write down everything: the cities, islands, colonies, the regions of the barbarians, and all their resources, both long and cargo ships, as well as the curved carts. Indeed, when our ships, while sailing toward the island of Rhachii, had reached its extreme point and examined the furthest limits of the lands, and the most remote nations, they brought us knowledge of matters that had been hidden from our fathers. For our ancestors had sailed only to the islands and to the West, but they had no knowledge of the regions to the East, of which we now have prepared an account. Write all these things down for the remembrance of future generations."

When he had said this, I fell at the king's feet, and upon returning to my home, I wrote these words.

"Just as the king of the Tyrians is more powerful than all other kings, so too is Tyre considered the greatest and most famous of all cities, and the originator of all arts. For it was in this region that the first leaders in nautical affairs arose, from Usoi, the companions of Hypsurani...

Page -171-

They also discovered agriculture, and many other things. The greatest glory and power of the city is owed to Obiba, the son of Fopha Silyphaei. The king, however, makes use of these resources: sixty thousand soldiers with heavy armor, one hundred long ships, and innumerable cargo ships; a thousand attendants, dressed in solid gold armor, and eighty chariots. Such is the army of the Tyrians. The temple of Melicarthus, just as the city of Melicarthus, was founded by the companions who returned from Tartessus. Surrounding towns are Hysora, Mæne, Silyphe, Bethobarcas, and Ramase. In the town of Bethobarca, which is also called Bethataba, Barcas, the son of Sanobalus, who achieved victory over Jamylco and the giants, set up his residence. Also captured in this battle were the sons of Iteci, who, due to the severity of the pestilence, were consumed by flames on Mount Orbio and were immolated by Eliun Beeldameri."

IV.The most illustrious Sidon, and these are the things said about it in the songbook: Did the sea cast you, O Union, onto the shore, or did you descend from the sky as the shining star? Your splendor illuminates the Mediterranean region, and the sea reflects the cheerful beauty of your brightness. The king has forty thousand soldiers, sixty long ships, a thousand spearmen, and twenty chariots. Surrounding it are the towns of Monychus, Jauphe, Moyra, Dibon, where the king’s children live, and the towns of Nebra and Soate. In the narrow passes near Soate, the most dangerous craftsmen of weapons live, who trace their origin to the Giants.

Page -173-

Whose name once became famous there, Barsidus, the leader of the Sidonians, assisting in war against the mountain dwellers; whom, when they attempted to cross with the army, they easily hindered, but although they were able to prevent the crossing, they did not block it completely.

V. The greatest city of the Byblians. For they have twenty thousand soldiers of heavy armor, eighty-five long ships, two thousand spearmen, and twenty chariots. There, the temple of Saturn is also visible, who founded the city, and of Baaltis and the others. But when Asmunia proceeds to Byblus, there is a sacred place, an altar full of offerings, which is called Bethelun. The Byblian domain also includes the towns of Asmunia, Jasude, Nebite, and Nebra of the Byblians.

VI. Aradum was founded by a Sidonian, Bimalus, supporting eight thousand soldiers of heavy armor, fifty long ships, a thousand spearmen, and five hundred archers, with twenty chariots. Nearby are the towns of Arboze, Casauron, Itynna, Delibas, and Asypotia. Itynna and Delibas are visible, oracles made of stones dedicated to the god Gael.

VII. The Berytians have ten thousand soldiers of heavy armor, thirty long ships, a thousand spearmen, and forty chariots. It is said that Eliun founded this city, and gave it the name Beruth, with the most splendid temples. Surrounding it are the towns of Arbe, the wife’s [towns], as well as Ponti and Astartes...

Isbas, Sydrobal, and Bethastarothe. Along the road, by which the people of Sydrobal depart to Byblus, there is an Egyptian fortress, which the Egyptians built, who, under the leadership of Pasurgo, subjected this region to themselves.

When they were defeated, Adramot, the woman-warrior, destroyed the fortress.

VIII. The mountain dwellers sustain thirty thousand soldiers of heavy armor and two thousand archers; they have neither towns, nor ships, nor chariots, but they live in villages. From their borders are the Bætylia oracles, likewise established by the god Uranus, located in the villages of Gabara, Oryce, and Gadra. Most remarkable are those seen at the top of Mount Zetuni, where olive trees are planted, above the road, by which the people from the mountainous region travel to Tyre. On the mountain opposite, there is a fortification and rampart, and a fortress in the village of Momigyra, which is located on the border.

IX. The king commands all of these regions: the cities, villages, and mountains. As the Tyrians prepare for war, the cities send auxiliary forces: sixteen thousand soldiers of heavy armor and eight thousand spearmen, six thousand archers, and five hundred archers, with three hundred and twenty-five long ships and one hundred and eighty chariots. And when a maritime war breaks out, the islanders send about seventy thousand soldiers to the Tyrians, along with two thousand six hundred archers, and three hundred and twenty-eight long ships.

X. The first island is Cittium, the largest and most famous, whose Mediterranean regions are inhabited by cruel and impious barbarians, resembling the giants of Lebanon both in language and customs. At the bays, the fathers founded towns, villages, and fortresses, including Demaroon, the city of Cittium, which has ten thousand soldiers of heavy armor, sixty ships, and five hundred archers; however, chariots are not in use on the island. In the vicinity are the towns of Lygdana and Gola, as well as many villages. There is also the town of Masuda on this island, which was founded by Bimalus of Sidon; it has four thousand soldiers and twenty ships. Near Masuda, on the mountain, is the altar of Cronus, always shining, visible even to those who sail by, despite the region being foggy.

XI. Those who sail westward next pass the island of the Rhodians, who, when war broke out, armed three thousand soldiers and ten ships. Long ago, the Sidonians founded a city there; however, due to the sterility of the land, they abandoned it, and now many villages are inhabited there. The most fertile region, which can be seen opposite, nourishes many people, and here there are colonies: Sidonian Machira, Supha, and Zoara; Aradians Sale; Tyrians Ozyne, Bethomalcrot, Masaba, and Casra. The inhabitants of Machira have five thousand soldiers of heavy armor and a fleet of twenty ships; the Suphae have two thousand soldiers and ten ships...

XII. The inhabitants of Zoara have one thousand soldiers of heavy armor and ten ships. The inhabitants of Salæ have one thousand five hundred soldiers and eight ships. The inhabitants of Ozyne have two thousand soldiers, the inhabitants of Bethomalcrot have one thousand two hundred, the inhabitants of Masaba have five hundred, and the inhabitants of Casra have eight hundred; for all these towns, there is a fleet of fifteen ships. The people of Machira, Supha, and Ozyne sail northward to many islands and straits, and they are accustomed to wage war against the barbarians living there, as well as the sea robbers, who use large ships, similar to our own.

XIII. There is also a large island of the Cerati, where the Sidonians founded the city of Mapizam, and the Tyrians established a colony, which they named Mapristor (this word denotes a Tyrian port); for this port is the harbor of the Tyrians. Mapiza supports three thousand soldiers and one hundred archers; it maintains a fleet of fifteen ships. The people of Mapristor have one thousand four hundred soldiers and six ships. The Cerati inhabit the mountains, now already tamed; but in ancient times, they enjoyed the rule of the sea, establishing colonies in those regions facing the South. Indeed, after expelling the indigenous people, the Giants, the inhabitants of Cerati, along with those who had taken control of the cities of

Gaza and Ascalon, reduced the entire area to their own rule, extending it as far as the borders of Egypt. But after these people died, their descendants, having adopted the language of the indigenous people and refraining entirely from the savage ways of their fathers, abstained from all violence, living peacefully.

XIV. So that they cannot even understand the language used by the islanders. Some, however, from the Cerati, after peace was made, returned to their homeland and even in our time, they observe the customs and laws of their ancestors, and speak the rough language of the islanders; but they neither stutter nor hiss like the barbarians who inhabit Cittium. The first to conquer the Cerati was Marnotes, the son of Melcalacis, whom the Ascalonites had expelled from their city; and when he had gone to Mæna, he was expelled from the city by the Tyrians, until he had reduced the Ascalonites, whose settlement was in the borders of Cerati, to the power of the Tyrians. Therefore, Marnotes made an incursion into the island of the Cerati, and after defeating the inhabitants in battle, he founded a town, which he named Ascalonis. After his rule there was brief and without any opposition, he returned to his homeland. This town, however, is called Mapristor by the Tyrians, and it is a day’s journey away from Mapiza. The colony of the Mapizaeans is Gadira, the largest and most famous, where they consecrated a temple to Astarte surrounded by walls, and for this reason, the city is also named after it (for they call Gadira ‘the wall’). On the opposite side of this region, many villages and fortresses are inhabited by the Gadireans. The Gadireans, however, number seven thousand young men, two thousand archers, and a fleet of thirty long ships.

XV. With favorable winds, after four days of sailing, they reach Mazau, a famous island that supports many people. The Tyrians and Sidonians have founded six towns there: Nasbum of Melicarthi, Jamnia, Iitron,

Malcubam, Ophalam, and Morabam, and many villages. All of these have almost eleven thousand soldiers and thirty-eight ships. After leaving Moraba, the next day they sail to the island of Mylites, where there is no town, but villages, in which are found two thousand men capable of bearing arms, and fifteen ships. On this island, the temple of Astarte is full of altars. From this island, they quickly set sail and arrive at Maphylam, inhabited by the Aradians, Byblians, and others. After they had lived in this region and founded five towns, they were defeated by the wild and warlike natives, and they moved to this place and founded the city of Maphylam, which they named thus because they were safe from their enemies there. The city has four thousand soldiers and thirty-six ships. Maphylam is situated in Tenga, a region that extends widely but is deserted by humans due to a lack of water and the heat of the sun. Maphylam is much farther from the cities of the Tartessians than the nearest town of Ersiphonia, because of the northerly winds that delay travel. For after they first set out from Mazauris, sailing north for many days, they reach Ersiphonia, where four colonies exist, each with twelve thousand soldiers and a fleet of twenty-five ships. The Sidonians once increased the forces of these colonies when war seemed likely to arise, not against the natives, whose number is small and whose spirit is not warlike, but against the Tartessians.

In this region, there is a mountain called Libnas, sacred to Melicarth, the traces of which can be seen near the road. Across from Ersiphonia are the islands Cyton and Gadyla, where a town lies next to a strait, from which they sail in ten days to the strait that leads to Tartessus, with the island of Liathana and the region of Obibacri beyond.

XIV. The forces that the Tyrian Hierbas sustains by land and sea

should by no means be underestimated. For he has in total two hundred and fifty thousand heavy-armored soldiers, three hundred and forty-three long ships, one hundred and eighty chariots, and immense wealth. Indeed, when war breaks out, the cities send their forces to help the Tyrians, but in times of peace, they pay tribute to them.

XV. The Tartessians, who are united by a treaty with the Tyrians and who trace their origin to Melicarth, whose lands are located in the West, have their kingdom under Nausitanus, the son of Charontis. He commands a great army and many ships, both merchant and long vessels. The population is divided into five major and renowned cities, and they also inhabit many villages. The regions near the rivers are extremely fertile, while the mountains abound in silver and gold, especially in the mines of the regions of Ardiabe and Ophile.

Tartessus (which the Phoenicians call Tarsin) lies adjacent to the strait and the Ocean. The northern Ocean is unnavigable due to its rough waves, but the southern is so because the shores are deserted by humans; there is the promontory of Tiborsypha. In this sea, towards the west, the last islands are Imyrchacina, Hyresa, and Hyrizima, the Mazaurisa and Igydula, which were once inhabited by humans; but pressed by plague, and with the gods not being appeased, the inhabitants perished, so that in our time they are deserted. Tiborsypha is about ten days’ journey away.

XVI. This, then, is the description of the islands. In the vicinity of the Tyrians live the Cerati, Jews, Egyptians, Arabs, Damascenes, and Amatheans, allied by treaties with Hierbas. The Nile flows through Egypt, and those navigating it, traveling against the current, reach the principal city on the seventeenth day, where many Ethiopian slaves are found, natives of the southern regions, who are black in color, but otherwise the Egyptians are similar to each other in appearance and customs. Ethiopians live in the extreme south. The northern regions are

inhabited by the Armenians, Phrygians, and Lydians, while the farthest northern regions are inhabited by the Gambri, Amydoni, and Titans. The Gambri and Amydoni delight in the mines; the Titans, men of enormous size, are very wild, and a large part of their bodies is exposed. They import white horses from Media, to whom they give divine honors. The Titans are around...

Page -189-

They inhabit a large lake and are about twenty days' journey from the Medes. To them, the prince Stradabidus of the Machiraeans sailed; but now the barbarians who dwell on the islands forbid the Machiraeans' approach. To the east live the Babylonians, the Medes, and the Ethiopians. The city of the Babylonians is large and renowned; Media excels in the number of white horses; Ethiopia, however, is sandy by the sea, lacking in water, and there are mountains in the inland region. Of those regions that turn towards the East, the furthest is the island of Rhachii, into which the ships of Hierbas sailed.

BOOK IX

I. The deeds committed by Joram, the multitude of cities and colonies, and the number of men, ships, and chariots which he commanded, Joram the son of Madynus described in his records. He says that after the death of the king, Sydycus reigned for thirty years over the kingdom of Joram. Sydycus, therefore, ordered that those who had been raised in the Beliri school should set out for Tyre, because the people in the city of Sidon had been effeminated. For not far from Sidon, Belirus had founded a school where the sons of priests were taught sacred rituals, as well as the skills of law and medicine. But when Sydycus performed the role of high priest...

Page -191-

Daëphus, who, having reached the very end of old age, now had a failing mind, was frequently served by his disciples in various misdeeds through jokes, which can be understood from the records written by Barmirchabas about the deeds of the Sidonians. Barmirchabas himself, who was admitted to the school at the age of eighteen and taught the knowledge of sacred things for four years.

II. The young men were trained for ten days each month; the rest were engaged in private studies of literature. But Daëphus, as someone who had taken for granted that they were focused on learning, did not inquire into what they were doing. Confident in this negligence, they spent all their time in the city, indulging in their lusts, leaving some behind, who, when questioned by Daëphus about the whereabouts of the others, would give excuses for their absence. Concerning the death of their father, they say, Jalycus went to console his mother; however, Baliades was struck by illness. Thus, the companions, as they lived excessively in the city, had become accustomed to excusing their actions in this way. Often, too, for the sake of drinking and pleasure, they gathered in a house not far from the school, where the musicians of the city would be found playing almost anytime. Here, among the students who gave themselves great and glorious gifts, some were sure they would find themselves again, and, knowing this for certain, they did not pass by their homes, but before departing for the city, they spent much time here; only then would they enter the city.

III. Together with Barmirchabas, when he entered the city, Hieracon and Gigas were present, as well as Charason; Charason, indeed, whom the king had appointed to oversee the sale of salt, was not one of the disciples. However, he often made himself a companion in his pleasures, and, so that their identity might not be recognized, they set out for the city by night. In the evening, Barmirchabas recounts in his book, we were accustomed to enter the tavern, which adjoined the harbor, in order to amuse

ourselves with the sailors' stories about the islands and regions of the barbarians. Some were from the islands, some from Tartessos, some were natives of Tenga, and some even from Ersiphonia. So, late at night, we entered the tavern, and in order not to be recognized, we changed our clothes. In this way, we were quite unlike ourselves. For it seems to Sidonians a disgrace to dress like sailors; however, we used their attire, dressing ourselves in sailors' clothes, with their bags and purses, of which there was a large number in the tavern (for everything that was stolen from the ships by the sailors' slaves was consumed here while drinking). Lying down, we drank sour wine, just like the slaves did, for a man does not sell wine that is sweet and good. There we heard many marvelous tales about the foreigners and the people from those regions. And though we were using the same dress and manner of speech as the sailors, they did not notice that we were not sailors, but considered us men from the same common people and of the same status and region.

They would have thrown us out of the tavern unless they had been convinced that we were not who we had professed ourselves to be. For they greatly despise those born of a lower station.

IV. The innkeeper, a very shrewd man, very often hinted to us with secret gestures that he knew for certain we were not who we claimed to be. However, when we were enjoying ourselves the most at the feast, we promised him fine clothing so that he wouldn't share what he knew with the others, and we assured him we would pay for the banquet, arranging for all who were present to be entertained. Then the innkeeper, Gaphnus, gave us sweet wine and introduced female dancers, with whom we greatly enjoyed ourselves all night long. Gaphnus, however, kissed one of the girls, and exposed himself to the laughter of all, for as soon as his wife saw him kissing her, she tried with all her might to remove him from the girl. On other occasions, he had been subject to his wife’s command, but now, seeing that he was mocked, he became angry with the woman and said, 'Away with you! For you are all

bones; tonight, however, I have resolved not to rest upon your bones.' After this, the woman left, filled with shame.

V. A very ridiculous thing happened. For when Barciphas was drunk, pointing at the person sitting next to him, he began to shout: 'Look at him, I beg you, the one who is vomiting!' But at the same moment...

And he himself vomited, his mouth contorted. Then, indeed, no one could restrain their laughter; Barciphas, however, was immediately overcome by sleep. When some of those who were present saw him drunk, they said, 'Let us make a mockery of this one, who is affected by such heavy stupor; we will dress him in Gaphnus’s clothes and place him on his bed. Then, when his drunkenness has passed, we will approach him, calling him by Gaphnus's name, and treat him as if he were Gaphnus himself. In this way, we will easily persuade Barciphas to believe that he is the innkeeper. Even the most foolish, because of their stupidity, will not realize what is happening.'

This seemed like a good plan to everyone, and in the meantime, the real Gaphnus withdrew to a certain hiding place, from where he could both hear and see everything that was happening inside the house.

VI. When they had done this, Barciphas, after a little while, no longer understood what was going on, and whatever he did, he did according to Gaphnus’s habits. When they happened to talk about their nocturnal feast, the others asked where Barciphas was, the one who had been overcome by drunkenness. Then we could hardly contain our laughter. When we praised him for having reprimanded his wife, he said that she was by no means beautiful, but the most beautiful servant to him, and that he was going to marry her. This seemed very ridiculous to everyone. Gaphnus, however, who had heard everything...

Page -199-

In the hiding place, to prevent Barciphas from achieving the task he had set for himself, Gaphnus secretly sent a man to the moneylender to inform him that Gaphnus, who had contracted a large debt with the moneylender, would not be able to repay it, since he had spent vast sums on feasts and women. For the previous night, he had generously hosted a large number of beggars, and the remaining money would be spent on his wedding the next day.

The moneylender, rushing to the tavern, asked the present people who among them was Gaphnus, since he had never seen him before. Barciphas said that he was Gaphnus. Then the moneylender, believing that he had found Gaphnus, took him to the gates, where the judges handed him over to a servant until the debt was paid. However, when Barciphas later claimed that he suspected he was not Gaphnus, but rather Barciphas, the judges did not take him seriously but laughed at him. We, however, all standing among the audience, praised the judges for their exceptional justice."

VII. At another time, we wandered throughout the city, encountering men who knew how to enchant serpents. They were also singing songs about the death of Jamylcus, about whom the giant Sanobalus had achieved victory. They even showed figures of both of them made of clay. Jamylcus's figure was drawn as a man lying prostrate and wounded, his soul already departing. Sanobalus, however, was standing by.

Page -201-

Holding the sword in his right hand, rejoicing in victory, Sanobalus’s figure was presented. That night, the spectators went home. Those who had interpreted Sanobalus's deeds also decided to leave. However, they kindly handed over both the statues and the trumpet to us as a token of their gratitude. Because of the

darkness, we lit torches from a certain stone, and with the torches we illuminated the clay figures. We loudly praised Sanobalus’s achievements. Quickly, a large crowd of both auditors and spectators gathered, and at first everything went well. But shortly afterward, Hieracon, even as an old man, came near, intending to watch. He shouted that we would all perish if he recognized us. In great distress, we found ourselves unable to hide from Daëphus, nor could we break through the dense crowd and escape. In this emergency, Charason knocked down Sanobalus’s figure, causing it to fall into the fire with a loud crash, extinguishing the flame that had illuminated the scene. As the darkness quickly fell, we managed to escape. Those who were nearby were greatly astonished by the event."

VIII. Everything is described in the book that Barmirchabas wrote about the deeds of the Sidonians. For this reason, Sydycus commanded the disciples to depart for Tyre. The school that he had established there was surrounded by a wall eight orgyiae high, to prevent them from committing any disgraceful acts. This school is located after the temple of Cronus in Tyre.

IX. At this time, a certain Asdruilus was expelled from the city of Byblos due to having committed many crimes. He founded a stronghold on the shore and, after capturing the people of Byblos, subjected them to the most cruel punishments and stripped them of their possessions. This incited great anger among the inhabitants, yet for a long time, they were unable to prevent him from committing further robberies.

There was, however, an old man living in the mountains, who was highly skilled in the art of healing, possessing such knowledge that he could even cure the most serious wounds. Because of this, people from all around traveled to him for treatment. When Asdruilus heard of him, he had the old man imprisoned and took him to his stronghold, where he claimed the rewards that were owed to him by those who had been healed by the old man's

expertise. Despite this, the old man did not cease to suffer in captivity.

Upon hearing this, Adonilibnas, the son of the old man, gathered many young men, distributing short daggers to them. Concealing their weapons, they entered the stronghold one by one, under the pretense of seeking healing. Overcoming Asdruilus and the guards, they freed the old man, and in doing so, gained a great prize, including many weapons and garments. The young man was called Adonilibnas, and when he entered the city, following the sudden death of King Simaron, the senate appointed him as the new king. From that time on, all the kings of Byblos have been called by the same name."

X. From this Adonilibnas, all the subsequent kings of Byblos have traced their lineage up to the present day...

The reign of Adonilibnas is described as follows. He was born to Rhopho, whose father was Daton of Jasuda. The deeds of Adonilibnas and those who ruled after him are recorded in the book of Caucabi. The wars against the Giants were described by Charodas the soldier, while the conflict against the Damascenes was written by Chylcas, the king's scribe. The defeat suffered by those who, under the leadership of Ocalothon, founded Tartessus in Cilicia, was described by Bardates, a tavern keeper. The siege of Tyre was recounted by Cidmon Nebitæus.

However, Ocalothon was a scribe at the royal court.

In these commentaries on the deeds of the Phoenicians, Sanchuniatho, the king's scribe, also presented his account.

-End-

Translated on February 1, 2025